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THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., LITT.D



A REVIEW OF RELIGIOUS LIFE
AND THOUGHT

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The Congregational Quarterly

EDITORIAL.

THE coal dispute has come to an end, so we are told on every side. It is, of course, quite untrue. The dispute has not ended at all; what has happened is that the men have gone back to work because they could hold out no longer. The matter is put in a nutshell by Sir Ellis Hume-Williams in a letter to *The Times* (November 30th): "It is no good preaching about the advantages of 'Peace in Industry' to a miner who is resentfully returning to work because he can no longer afford to do anything else, and with a determination in his heart to strike again, as soon as he is able, against conditions which he considers unjust."

Nobody in the country comes out of the business with the slightest credit, unless it be poor people—who, without whining, have endured the cold and discomfort and hardship that other people's quarrels have brought upon them. The policy of the miners' leaders could not have been more stupid had they tried; the owners have all along behaved as though they were masters of the situation, and have treated the Government, the Commission, and the Churches, as well as the miners, with contempt and even insolence; the Government, no doubt because of its divisions, has been feeble and flabby in the extreme; and the Churches, after one effort to help, have lapsed into an apathy equalled only by that of the community in general.

An even bitterer conflict is in store if public-spirited men in all walks of life do not set to work at once to secure such re-organization of the mining industry as will bring with it an increased efficiency and the removal of the soreness with which the miners are returning. But such efforts must be in a tone other than that of the Bishop of Gloucester's article in the October *Church Quarterly*, which, in parts, could not have been more partisan if it had come from Mr. Evan Williams himself.

Granted that we want all the facts: granted that in many areas miners' wages have been higher than those in other trades: granted that some pits can no longer be worked at a profit. All this has been pointed out by others before the Bishop of Gloucester. What we need is some constructive proposals such as those urged by Sir Ellis Hume-Williams, which, by making workmen into partners, will engender a trust founded on knowledge. And Christians especially

must not ignore the representations made by Sir Josiah Stamp in his valuable and timely *The Christian Ethic as an Economic Factor* (Sharp, 2s. and 1s.), a lecture which—we are sure Dr. Headlam will agree—every minister and every social reformer ought to read. Sir Josiah is concerned to point out especially that there are things the Christian ethic *cannot* do. He insists that there must be clear thinking in addition to the earnest desire to help, and emphasises the fact that exaggeration of the power of the moral element to solve social evils is not only careless and harmful, but positively vicious.

Dr. Headlam says that the Churches must speak as frankly to the men as to their masters. That is true, of course, for the trouble is that both sides have demanded their pound of flesh when they have had the power, and both see little beyond the immediate and material gain. But surely it is still “big business” which most requires to be curbed. There has just been a conspicuous illustration of this in Detroit, where many of the Churches invited Labour speakers to address their congregations on the occasion of the visit of the Labour Congress. At once “big business” got to work: the preachers who had invited the speakers were black-listed; Church members were asked what they were doing to allow such things to happen, and so on, and so on. Mr. Evan Williams will be taking a hint from this and claiming the right to censor the list of speakers for the Church Congress and the National Free Church Council!

* * *

Mr. G. M. Trevelyan has recently stressed the significance of the fact that in the seventeenth century members of Parliament quoted from the Scriptures, in the eighteenth and nineteenth from the classics, and in the twentieth from nothing at all. Not only in regard to national but in regard to municipal life, it is a matter of great concern that so many good people—the people who are the salt of the earth—refuse to take an active part in politics and civic administration. Time and time again, we hear that a town's affairs are managed by men who from the point of view of character and ability alike are a discredit to the town, but those who admit the fact—Church officials and Church members—absolutely refuse to go on the Borough Councils themselves. It is the business of the Church, surely, to emphasise the fact that in national and municipal administration we need the best men and women—only thus can we be saved from the professional “politician” and the evils he brings with him.

* * *

THE Leicester Assembly of the Congregational Union is now a matter of history and of memory. Looking back on it after a month's interval, the two features that strike us are the skill with which it was organized and the splendid way the denomination was served by its ex-Chairman and by its actuary, Mr. Owen Kentish. Mr. Pringle makes

an unusually effective Chairman, the aptness of his remarks being equalled only by his tact, and Congregationalism is under a deep debt of gratitude to him for the way in which he has stepped into the breach caused by the illness of our Chairman, Mr. Newland. We have already made reference in these notes to the way the denomination in recent years has begun to avail itself in a larger measure of the service of its laymen, especially of those who have expert knowledge. Mr. Owen Kentish is a case in point, and at Leicester he delivered what was—we venture to be invidious and say—by far the best speech of the week in outlining a possible contributory pension scheme for the ministry. If we ministers knew our job and could state our case as Mr. Kentish knows and states his there would be less reason to deplore depleted congregations.

* * *

THERE is, of course, every reason in equity and in policy, for the establishment of a contributory superannuation fund, and the general dismay at the discovery of the cost of a scheme to include all ministers was merely an indication of the strong feeling in favour of the principle of such a scheme. It is the lack of provision for old age and for ill-health which adds point to the statement in Dr. W. J. Dawson's autobiography, made when he was leaving Methodism for Congregationalism (the italics are ours) :

“ The Congregational Church, to which I was going, gave a larger opportunity to a free individualism than any other church, but it was *merciless to failure*. . . . The Congregational minister who failed simply disappeared.”

But while the superannuation of the ministry is important, it is really urgent for the work's sake that it should be cleared out of the way. We have been talking for a quarter of a century about the maintenance of the ministry, the support of the ministry, the superannuation of the ministry—and it is to be hoped that a few months more will see the time when we can stop talking about these things, and get to work, remembering that the ministry exists for the churches and the churches for the Kingdom of God. An observer surveying our denominational activities during the last two decades might easily conclude that the raising of money for ministerial purposes had occupied the most of our time and energy. It was necessary ; it is necessary : but let us not forget it is all a means to an end. Let the churches see to it at once, so that the whole business can be put on one side, and we can get on with our job.

* * *

THE other practical problem that called for attention at Leicester was that of the young people. The drifting away of boys and girls in their teens is so serious that every denomination must face it. Always

the danger has been that when children leave the day school they think it is time to leave Sunday School as well ; the present laxity in regard to Church attendance and the extension of Sunday games has merely accentuated the situation. What is to be done ? Our own denomination is at work, and two articles in our pages deal with the subject. It would be a boon if some new name could be found to replace " Sunday School," which comes down to us from the days when the three R's were taught on Sunday, and is itself sufficient to frighten away adolescents, who think themselves men and women with no need of school at all ! Indeed, the whole of our nomenclature in regard to religious education is unfortunate and calls for revision : could a more unpleasant word than " superintendent " be imagined, for example ?

The problem will not be solved by the formation of new organizations and societies—the number of such is already legion. Much can be done by the extension and development of the Graded School system—by no means so generally in use as we are inclined to think in our sanguine moments : by making the fullest use of adolescents they are bound to the Church at a critical period. Much can be done through Girl Guides, Boy Scouts and Boys' Brigades, and similar organizations. But it is to the devotion of teachers themselves that we must look for the winning of youth : the consecrated personality of a teacher is the strongest link for holding a child to the Church. This is not the time to discuss methods, but we would draw attention to a useful article on " How to Fill a Sunday School," which Mr. Stanley Sowton has written for the February *Congregational Church Monthly*.

* * *

THREE new books on the table before us have re-awakened a dream and vision of long ago. They are written by Congregational ministers whose lives have been spent in pastoral work, and as such they are contributions to thought and learning of which their denomination has reason to be proud. A word must be said about each of the three books before discussing the thoughts to which they have given rise.

Dr. Horton calls his *The Capacity for God* (Allen & Unwin, 7s. 6d.) a " confessio credentis." In it he sets out the beliefs that have crystallised as a result of long study and experience, relating those beliefs to current phases of thought such as theosophy, spiritualism, and Christian Science, and to new views of the universe as revealed by scientific research and Biblical criticism. Dr. Horton draws on his own experience for illustration, and there is an intimacy about the book which gives it both authority and appeal. (The writer, by the way, follows many an other in conferring a title on Prof. J. Arthur Thomson : we hope this is intelligent anticipation !)

The Rev. A. D. Martin's *The Prophet Jonah* (Longmans, 4s. 6d. and 3s.) leaves us with the impression that the last word has been said about

a beautiful and much misunderstood story. With delicate touch and aptness of literary allusion he makes his readers see exactly what *Jonah* is and does. His book is a little masterpiece.

With *The Cambridge Platonists* (Dent, 7s. 6d.) Dr. Powicke returns to an old love, for it is long since he published *John Norris of Bemerton*. With copious quotations from their writings he has now given us an account of Whichcote, Smith, Cudworth, Culverwel, More, and Sterry, placing them in their proper setting, and estimating their influence on the life and thought of their times. The volume will meet a need that has long been felt by philosophers and historians alike and we are glad it has been so well met by one of our own number.

These books have set us wondering once more whether Congregationalism could not think out some system whereby its scholars could, for a definite period, be relieved from the ordinary work of the ministry to pursue special studies likely to further the interests of the Kingdom of God. At the risk of being personal we venture to illustrate from the ministers whose books are before us. Mr. Martin has recently given the world two suggestive and delightful books, but it is extremely unlikely that he would have been able to write them had he been in a busy pastorate. We are grateful that his ministry is being continued through his pen, but we are now conscious of what might have been missed. Much of Dr. Powicke's book was written long ago: it is only since his retirement from the active ministry that he has been able to see this volume through the press or write that life of Richard Baxter which will be an authority on its subject for many a long day. Dr. Horton has managed, during a long and inspiring ministry, to publish books that have helped Christians all over the world, but his strength cannot continue to maintain indefinitely a church like Lyndhurst Road and a ministry of books.

The Congregational ministry, in fact, makes such a demand on time and strength that it is only in exceptional cases that a minister is able to make any real contribution to religious life and thought (we are not, of course, speaking of College Professors, with the ample learned leisure with which they are favoured!) Generally speaking, we have to wait for the fruit of literary labours until our ministers are incapacitated from pastoral work or retire. In the pastorate it is impossible for a minister to give himself to literary work, for few men are like Cudworth, who, in Dr. Powicke's words, "felt himself dedicated to literary tasks which might well excuse him for a neglect of ordinary clerical (*i.e.*, ministerial) work." It is the work of the church, of the pulpit and of pastoral visitation, that must have first place every time. Can we not find a means whereby we could have a few men set aside, say for five years, with no pastoral duties and only occasional preaching, so that they might help Congregationalism to make the contribution to scholarship that lies in its power. Such men would return to ordinary work with new energy and vigour, stimulating and leavening

the churches : at present far too often they break down in the attempt to perform a double service.

It would be possible, too, in many cases, for these Congregational "Canons" to act as *pastores parochiarum* ; many of the younger ministers would rejoice if they felt they had a right to approach men like Dr. Horton, Mr. Martin, and Dr. Powicke, and draw on their rich experience. They would be like the Platonist, John Smith, "not a library locked up nor a book closed," but "open for any to converse with that had a mind to learn. Yea, he was a Fountain running over . . . None more full and communicative than he was, to such as desired to discourse with him ; nor would he grudge to be taken off from his studies upon such an occasion." Here, it seems, is the opportunity for the leaders of the denomination to formulate a scheme which would have far-reaching results. It may be that the resources will be forthcoming ere many years are past. And if Westminster Chapel is to be a Congregational Cathedral, something more than a preaching station—a real centre of light, leading and learning—it may be the home of some such plan.

* * *

Not long ago we were surprised to hear a number of preachers whose lot it is to preach to comparatively well-educated Congregationalists, say that it was still dangerous to use the word "catholic" in its proper sense, that listeners even now did not dissociate the word from its Roman context. It will be a great pity if we let this matter go by default and allow Churches whose teaching and spirit are the exact reverse of catholic to monopolise the word. We Congregationalists, who unchurch no believers in Christ Jesus, but gladly recognise as members of the Church all who trust in Him, should lose no opportunity of showing that our conception of the Church is the truly catholic one. We have no difficulty, in spite of the strength of our Congregational convictions, in welcoming a monk, a Quaker, a Father Dolling, a Catherine Booth, as members of the Church of Christ ; it is those arrogating to themselves alone the word "catholic" whose idea of the Church is much more limited.

There is all the more reason why we should use the term because "Protestant" has such a negative and dissident sound : as Liddon used to say, "Protestantism is too suggestive of the kind of religion which consists in the emphatic, reiterated, boisterous rejection of the religion of somebody else." We must make our witness positive, and we must not be afraid of the words that rightly express it : only thus shall we break down prejudice and instil the truth.

* * *

Of the making of books there is still no end, and at this season of the year the stream is in full spate. As we look through the announcements or make our way about the piles on the floor we wonder why people write books ! The author of the *Biglow Papers* said there were two great

sources of literary inspiration—full minds and empty pockets, and surveying the books that come to our notice we are obliged to think that the second is quite as potent as the first. It is true that we have heard writers of volumes of sermons say that they have never received a financial return from their volumes, but nevertheless, publishers, who are not in business out of pure philanthropy, continue to print them. Many of those who write books—and probably it is equally true of those who write sermons—are like Erasmus Darwin, who said, so it was rumoured, that as long as he was paid a guinea a line he could go on writing about “The Loves of the Plants” to all eternity. Nobody gets a guinea a line, nowadays, but poets and essayists, dramatists and novelists, preachers and parodists, still pour forth their volumes, too often, we fear, by reason of the depleted exchequer rather than of the full mind.

* * *

WITH a new volume we are adding a new feature in the shape of a Literary Chat “On Life and Books.” This will be a more or less topical essay, sometimes picking up by the way some of the lighter publications of the quarter. Sir Henry Coward’s article not being ready, we print this quarter a second instalment of the reminiscences of the Rev. Norman H. Smith, for so long Bursar of Mansfield College. Among the articles in our next issue will be one by Dr. Berry, in which he will state the situation which confronts the denomination in regard to Church Extension.

* * *

BINDING Cases for Vol. IV of THE QUARTERLY may be had from the publishers, the price being 2s. (including index and title page, which may be had separately for 6d.) A few bound copies of the whole volume are available, price 12s. 6d.

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* * *

THE Editor desires to draw the attention of his readers to p. 3 of the cover.

THE SECOND COMING IN THE SYNOPTIC GOSPELS.

FUNDAMENTAL to the thought of the New Testament is the expectation of the return of Jesus, technically known as the Parousia. At first, the feeling was that Jesus would return within a short time. The delay caused some dismay in the minds of the rank and file of Christians and some change of attitude in the Apostles, but it was accepted as axiomatic by them all that the Parousia would take place some time, and it was the hope of them all that it would take place in their own life-time. It is hard to believe that they could have manufactured all this. It is too unanimous and whole-hearted for that. We are led almost irresistibly to the conclusion that Jesus gave reason for this hope, and when we turn to the Gospels we find that He did. He predicted His return, and He seemed to give the disciples something to go upon regarding the time of it.

But that the whole subject is difficult can be seen by the number of different ways in which the Parousia has been interpreted.

(a) The first and the most popular is that which regards the predictions of Jesus and the prophets as so many divine oracles to be fulfilled at the time in which the interpreter lives. At the present time, such an attitude would, of course, be discredited by all scientific students of the Bible, but in the history of the Church it has been remarkably prevalent, and its influence to-day, particularly in America and England, is tremendous. The disproof of one prediction by the failure of Christ to come again never deters the adherents of the Second Adventist school of thought from making a second prediction. Though there may be differences over the details there is fairly solid agreement in two or three ways. First, Scripture is taken in its strict literal meaning. Verbal inspiration is accepted unquestioningly. One piece of Scripture is thought of as standing on the same level of authority as any other piece. Second, it is held that the predictions of the Bible are for the edification and warning of future generations. The future is mapped out and history proves the map to be true. Events can always be found to fit in with the predictions. Third, Jesus is expected to come again in physical form and to establish His Kingdom, with its centre generally, though not necessarily, in Jerusalem.

This method of interpretation is thoroughly sincere, but it is thoroughly false. It will not stand for a second in the face of modern Biblical study. The various sections of Scripture are not on the same level of authority. An obscure verse in *Leviticus* or *Daniel* is not as important in a matter like this as an authentic saying of Jesus. Moreover, the Old Testament does not contemplate a second coming of the

Messiah at all, and therefore cannot be used as a source of study about it. Further, Jesus was speaking to His own day and age and not through it to other ages, and when He said the end was near He meant near to Himself, not near to Joseph Smith or Pastor Russell or Grattan Guinness. Again, a method of interpretation is brought into disrepute when it leads to so many different results. And finally, we have to use imagination in the interpretation of the Gospels. Jesus always meant what He said. He often meant more than He said. It does not follow that the strictest literal meaning of His words is the meaning He wished to convey.

(b) The second method of interpreting the Parousia is to be found in J. S. Russell's book on the subject. Russell (an entirely different person from Pastor Russell) is profoundly dissatisfied with the spiritualistic interpretation of Scripture which often explains away its simplest meaning, and he is equally dissatisfied with the Second Adventist method which sees in the predictions of Jesus oracles applicable to the events of to-day. He has firm hold of the principle that Jesus must be put into His historical context, and be made to speak to His immediate hearers in language they can understand. He believes that Jesus made certain predictions about His return and the Judgment and so on, and that He declares that these predictions would be fulfilled speedily. He cannot believe that Jesus could make a mistake. And so he says that what was predicted happened. The second coming of Jesus, the judgment of Israel, the establishment of the Messianic Kingdom, all came about at the fall of Jerusalem.

The learning and ability of this writer must be recognised by all, but there are several weighty reasons for declaring his interpretation to be wrong. First, a protest must be made against the method of bringing in the authority of Jesus in matters of Biblical criticism. Jesus will be recognised by all sincere men in the realms in which He proves His right to wield authority. In matters of personal life, faith, and conduct, we give obedience and homage to Him. But He did not set up as an authority on astronomy, biology, or chemistry, and therefore what He may have to say does not determine men's attitudes to these sciences. And He was not a critical reader of the Bible in the modern sense of the term. On matters of date, authorship and authenticity, His word is of no more value than that of Peter or Paul. It is sheer bad taste to drag in His name in matters of criticism. To say that certain predictions must have been fulfilled because it was Jesus who made them, as Russell constantly does, is neither scientific nor reverent. Then further, his theory is built upon a view of Scripture which is quite impossible. He is forced to put all the writings of the New Testament very early, and he refuses to recognise anything of the nature of reflection after the event. He has often to exercise great ingenuity to make the working of Scripture fit in with his scheme, and his exegesis is generally ingenious rather than convincing. Then also, he does not allow for the

presence of different strata of thought and attitude in the New Testament, and he reveals no knowledge at all of the Apocalyptic background of the Gospels. Further still, he grossly misinterprets the utterances of Jesus. There is much in the Gospels that is obscure, and the Parousia is interpreted differently in different New Testament writings, but there is not a scrap of evidence in the teaching of Jesus Himself to show that He regarded the destruction of the Temple as being the same as His Parousia. He treated them rather as two different events.

(c) A third way of interpreting the Parousia is that adopted by scholars like Stier, Alford and MacCulloch. They seem to hold the idea that there was a two-fold fulfilment of all the predictions of Jesus. There was to be a partial fulfilment in the near future, but there was also to be a complete fulfilment in the distant future. Thus, there was certain to be a second coming within a few years, and that came, presumably at Pentecost or the fall of Jerusalem, but it was invisible. The real fulfilment is yet to be. It is sufficient to say of this that the Gospels give us no evidence whatever that Jesus put a two-fold significance into His sayings, one for the disciples and one for future generations. Moreover, on such an assumption, the Gospels would be a hopeless riddle both to the disciples and to us. Any theory which looks upon the predictions of Jesus as applying to later history opens the door to the most extreme exegetical licence, and there is no power whatever to check the accuracy of any particular interpretation.

(d) Some see the fulfilment of the prophecy of the Parousia in various events connected with the life of Jesus—the Transfiguration, the Resurrection, or Pentecost. But again, Jesus looked upon His coming as personal and distinct, not to be confused with any other manifestation of power.

(e) A fifth view is that advocated by Wrede in *Das Messiasgeheimnis in den Evangelien*. Wrede believes that Jesus did not claim to be the Messiah. The Messianic claim was made first by the disciples after the Resurrection; as it was thought that Jesus must have given warrant for later theology and have predicted later happenings, the Messianic claim was forced back into history and attributed to Him. Jesus never predicted His Parousia: the prediction was put in His mouth by the early Church to explain the prevalent hope. There is no need to slay this theory. It slays itself. It goes dead against every scrap of evidence we possess. We might as well give up the effort to understand the life of Jesus if we are forced into theories of this nature. It is quite certain that Jesus claimed to be the Messiah.

(f) Another view, more popular than any of those yet mentioned, except the first (which is held by no critical scholar) asserts that Jesus, in claiming that He would soon return, used the ordinary Apocalyptic phraseology, but gave to it a more inward and spiritual meaning. He referred to His return in spiritual power, by which the Kingdom of

God would be established, and by the work of men acting under the guidance of His Holy Spirit the world would be gradually redeemed.

There is a good deal to say for this and it has been advocated by a large number of scholars. It fits in with the Fourth Gospel, which, though it may be the latest of the Gospels and the least authentic so far as authorship by an apostle and as giving us the literal teaching of Jesus are concerned, yet may be better than the others in giving us His real thought and spirit. Then it agrees with the modern evolutionary method. We are to-day out of touch with the Apocalyptic of later Judaism and early Christianity. Its imagery makes no appeal to us. The sensuousness of its hope and the element of the catastrophic can find no point of contact with us. But we can understand a teacher who seemed to look a long way into the future, who saw the difficulties His Church would have to face, but who also knew that, through succeeding generations, God's evolutionary purpose would work out. The mustard tree would grow. The leaven would work. Further, this interpretation is in the lines of much of the method of Jesus. He adopted the Apocalyptic language and gave it a more spiritual and inward meaning. Why could He not have done so here? Why could He not have used the figure of the Son of Man coming on the clouds and seated on the right hand of God as a telling and suggestive way of describing His own spiritual presence in the Church and His power in the life of the world? Finally, it agrees with the deepest convictions of the Christian that he is dealing with the living Lord, Who is continually coming to men as their King and Saviour.

The sincerity and eloquence with which this theory has been advocated need not be denied for a single second. But the fact remains that it is hard to get it all out of the Gospels. First, it is extremely doubtful whether Jesus did look centuries ahead. Everything He said seems to show that He regarded the times as serious and as brooking of no delay. The advice to His disciples to watch, the parable of the virgins, the mission of the twelve, all these show the note of urgency. The parables of the mustard seed and the leaven do not refer to the spread of the Gospel through the world for centuries, but rather to the largeness of the results as compared with the smallness of the beginnings. Jesus did not look upon the world as the modern evolutionist looks at it. Second, we must be on our guard against spiritualising the teaching of Jesus too much. The whole New Testament regards the Parousia as being sudden, certain, physical and imminent. The day and the hour might be unknown, but the time was near at hand. The idea that it might be centuries ahead is not contemplated in the least. And the idea of a purely spiritual coming is not contemplated in the least. Further, this theory seems to break one of the first principles of interpretation, that we must regard Jesus as speaking to the people of His own day in language they could understand. What help would it be to the twelve to be told that the Church was going to last for hundreds

of years, and that though the fight might be long, the victory of their great grandchildren's great grandchildren was certain? It was the very delay of the coming of Christ that caused dismay. The man of the first century could contemplate only the immediate future, and we have no evidence that, in this particular, Jesus was different from His contemporaries.

(g) There seems to be, in fact, only one theory of the Parousia which satisfies the evidence. It says that the Gospels correctly represent Jesus when they report that He predicted His return within that generation. This theory, of course, carries with it the conclusion that it was not fulfilled. That need not deter us. Jesus made no claim to intellectual infallibility. And, in any case, that is a question for the systematic theologian rather than for the exegete. We cannot go to the Gospels with a set view about the Person of Christ and use that as a touch-stone regarding what we can and what we cannot accept. We must build up our theology on history, not our reading of history on our theology. Then also, this theory agrees with the dominant hope of the early Church. It is hard to believe that the disciples could have stressed the imminent Parousia so strongly unless they were certain that they had the authority of Jesus for so doing. Moreover, this theory is the only one which satisfies the evidence.

The first clear prediction of the Parousia is in *Mark* 8³⁸, after the confession of the Messiahship of Jesus by Peter and His declaration that He would be killed and rise again. This is followed by a demand that all should adopt the way of the cross and the assertion that only those who did so would have a place in the Kingdom. "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man shall be ashamed of him when He cometh in the glory of His Father with the holy angels." This is followed by the remarkably clear declaration, "Verily I say unto you, there be some of them that stand by which shall in no wise taste of death till they see the Kingdom of God come with power." Nothing could be more emphatic than that. It is plain that the Parousia is meant. This is clearer still in the parallel in *Matt.* 16²⁸. And more than that, the Parousia is imminent. Some of those then living would see it. The generation to which Jesus belonged was the last of the present order.

In *Mark* 10³⁵⁻⁴⁰ we have the request of James and John that they shall sit on the right hand and on the left hand of their Master in His glory (or, in His Kingdom, as in *Matt.*). Jesus says that it is not in His power to allot places of honour in the Kingdom, but He asserts that He will rule in the Kingdom. No mention is made of the Parousia, but the two conceptions were largely bound up together.

Mark 13⁶, "Many shall come in my name, saying, I am he, and shall lead many astray" is a sign that Jesus looked for a Parousia. There was no need to warn the disciples against the coming of false Christs, unless they knew they were to look for the coming of the true Christ.

The same is the case with *Mark* 13²¹⁻²³. Parallels to this are to be found in *Luke* 17²³ and *Matt.* 24²³⁻²⁸.

The Parousia is also plainly predicted in *Mark* 13²⁶, "And then," (*i.e.*, after the tribulation and the woes of the Messiah) "shall they see the Son of Man coming in clouds with great power and glory. And then shall He send forth the angels, and shall gather together His elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven" (cf. parallels in *Luke* 21²⁷ and *Matt.* 24³⁰⁻³¹). Two or three points here need to be mentioned. The Parousia is to be glorious. It is to be manifest to all. It is to be physical. And, to judge by the context, it is to be soon¹.

Mark 13²⁸⁻³⁷ gives us several important points. (1) The Parousia is imminent. "This generation shall not pass away till all these things be accomplished." "When ye shall see all these things, know ye that it is nigh, even at the doors." (2) The exact time is uncertain. "But of that day and hour, knoweth no one, not even the angels in heaven, neither the Son, but the Father only." It may be to-morrow, it may be next year, it may be in twenty years' time. But the context shows that it will be soon. "Watch therefore, for ye know not when the lord of the house cometh." (3) The need for the disciples to be on their guard. The Parousia will bring both reward and punishment. All this shows it to be imminent. There was no need for the warning to be addressed to the disciples unless it was applicable to them.

The Parables of the Virgins and the Talents show that the Parousia is to be expected, it is to be in power and judgment, and therefore is to be soon.

In *Mark* 14²⁵ ("I will not drink henceforth of the fruit of the vine until that day when I drink it new in the Kingdom of God."), the Parousia is not mentioned specifically, but the inauguration of the Kingdom is, and the two ideas go together. The imagery must not be taken too literally, but the real Parousia of Christ is predicted and the inauguration of the Kingdom is soon to be expected.

In answer to the question of the high priest whether He was the Christ or not, Jesus answered, *Mark* 14⁶², "I am, and ye shall see the Son of Man sitting on the right hand of power and coming with the clouds of heaven." Here again, two or three points are important. (1) The reference is eschatological. It is difficult to see how this saying could be explained away. The sitting in judgment and the coming with the clouds might be interpreted in a purely spiritual sense, but, taken in conjunction with the rest of the teaching of Jesus, the eschatological reference is clear. (2) The Parousia is to be glorious and miraculous.

¹ We need not trouble ourselves about the phrase in *Mt.* "the sign of the Son of Man." The expression is unknown in Jewish and early Christian Apocalyptic. In the history of the Church it has been interpreted as the cross or as a flaming sword. Charles takes it as due to confusion in the original Hebrew text. In any case, it is an unimportant detail.

(3) It is imminent. "Ye shall see": that applied to the people then living and not to future generations.

So far, we have looked at the evidence only in *Mark*, where we have found the teaching about the Parousia to be clear and definite. Now let us look at *Matt.* and *Luke*.

We see first that some of the eschatological matter of *Mark* is toned down. Such is the case in the answer of Jesus to the high priest at the trial. *Luke* gives it as, "Henceforth shall the Son of Man be seated at the right hand of the power of God." By itself, this might be taken in a purely spiritual sense, though it is hard to see why Jesus should be so purposely enigmatical. *Matt.* is quite eschatological. Another example of the same kind of thing is to be found in the parallels to *Mark* 9¹ ("There shall be some of them that stand by which shall in no wise taste of death till they see the Kingdom of God come with power.") *Luke* 9²⁷ tones this down considerably: "There be some of them that stand there which shall in no wise taste of death till they see the Kingdom of God." On the other hand, *Matt.* gives it a much stronger eschatological colouring and shows plainly that he thinks Jesus is speaking of the Parousia in "Verily I say unto you, there shall be some of them that stand here which shall in no wise taste of death till they see the Son of Man coming in His Kingdom." Thus we have two opposite tendencies setting in with regard to the eschatological teaching of Jesus.

Q is the least eschatological of all the sources, but eschatological elements are to be found there also. The following examples are significant.

In *Matt.* 19²⁸ we have "Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of His glory, ye shall sit on twelve thrones judging the twelve tribes of Israel." There is no exact parallel to this in *Luke*, but we have the same idea in another context in *Luke* 22²⁸: "But ye are they which have continued with me in my tribulations, and I will appoint unto you a Kingdom, even as my Father appointed me, . . . and ye shall sit on thrones judging the twelve tribes of Israel." Here again there is no specific reference to the Parousia, but Jesus speaks of the blessings of His immediate disciples in the Messianic Kingdom (not in heaven), and the implicit promise is that the Kingdom would come soon.

Another instance from Q is to be found in the last part of the lament over Jerusalem (*Matt.* 23³⁸⁻³⁹ and *Luke* 13³⁵). *Matt.* reads: "Behold, your house is left to you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." The Lukan form of this is practically the same.

Matt. 24²⁷=*Luke* 17²⁴ is also from Q. "For as the lightning cometh forth from the east and shineth even unto the west, so shall the coming of the Son of Man be."

There is no need to pile up examples. If only we take the Gospels as we find them, instead of importing twentieth century ideas, we find a clear voice about the Parousia. The results of our study are these : (1) There is to be a Parousia. (2) It is to be within the life-time of some then living. (3) It is to inaugurate the Kingdom and the Judgment. (4) It is to be visible and physical and attended with miracles.

We need not be perturbed at this conclusion. It may seem to cast some doubt upon the infallibility of Jesus, but it does not affect in the very least the fact of His spiritual authority. The fact that Jesus looked for the end speedily does not lessen the seriousness of His ethical teaching in the slightest. That stands for ever. But apart from that, the real thing that matters is that the Kingdom is the gift of God, that it is to be prepared for by men with hard work and prayer, and that its consummation is sure. To know this is far more important than to know the time of its consummation and to look for miraculous accompaniments of it.

H. J. FLOWERS.

THE MASTER ARTIST.

MOZART making worlds of sound
 Spent himself that boon to give ;
 Rushed on death with suffering crowned ;
 Lost his life to live.

Mozart's maker wills the Whole ;
 Binds Himself each flower to fill,
 Till the calvaries of God's soul
 Gleam on every hill.

Thus the crown of thorns is His ;
 All earth's beauty born of tears ;
 This the Master Artist ; this
 The music of the spheres.

ARCHIBALD JACKSON.

THE POETRY OF MR. WALTER DE LA MARE.

THERE are two kinds of poetry, the poetry of retreat and the poetry of interpretation. They correspond to the two conditions between which the spirit of man moves—satisfaction and desire, rest and advance, refuge and adventure. A poet is often satisfied to be the minister of peace, and by his song to lure the heart of man away from the strife and confusion of the world into some quiet resting-place where the discords are absorbed in the harmony which for the time his music inspires. This is a great and worthy ministry, for life within and without is full of broken promises and desires denied. But the peace of a conjured mood passes soon, and there is no shelter in which man may rest unless it shelters the mind and prompts some answer to its questioning. And this the greatest poetry attempts and, beyond all the other arts, achieves. The greatest poetry is of interpretation. It reads the riddle and utters the noblest truth in noblest speech. It enshrines Truth in Beauty. It is not only the inn by the way ; it is the end to which we must come. And though we may not demand that our poets should be philosophers with a system, so nobly have they themselves built up their great tradition that we have come to demand an ultimate and convincing authority in their voice and a ring of austere reality in their sweetest song.

For the most part Mr. Walter de la Mare's poetry is the poetry of Retreat. It leads away from the world of actuality with its pressure and pain. It gives a peace, not as this world giveth. For this reason it makes peculiar appeal to our generation. It is not without significance that with the publication of *The Veil* in 1917, Mr. de la Mare was at the height of his popularity as a poet. Since then he has given us no poetry ; he has been writing in prose, though in a prose that only a poet, and only this poet, could write. At the close of the War we, who had sought to build the Kingdom of Heaven by might and by power and knew how utterly we had failed, were ready to turn a willing ear to his call "come hither." Not that his themes are drawn from the war and the ensuing illusions. The poems that directly reflect these experiences are few, though the one that comes to mind is the sad cry of a "fool," and a strangely effective comment on "a world gone mad."¹ Indeed, few writers have been so independent of contemporary history. But this poet's shrinking from the world of hard material facts, his harking back to the innocent play-fields of childhood, to the fairyland of romance and the isles of dreams, caught a generation which was wearied with the disappointing world of actuality, of peace by war, of prosperity by material progress. To this mood Mr. Walter de la Mare was the Pied Piper ; though his pipe might not clear the city of its

¹ Motley, p. 49.

vermin it could draw all who possessed the child-heart, all who sighed for exiled Beauty and lost desire, into the land of promise and peace.

What can a tired heart say,
Which the wise of the world made dumb ?
Save to the lovely dreams of a child,
"Return again, come !"¹

But, of course, this longing for what life denies always has a large place in man's emotions. It was but intensified by warfare and became a phase of the national mood ; but desire is the characteristically human emotion, and is always a poet's theme. It is pre-eminently the theme of de la Mare. His poetry of childhood is rich with the fancy that satisfies the wide and wondering eye of the child. He leads the long, long thoughts of youth into the land of fulfilment. For those who are weary he offers simple lovely things. To many who have travelled a little further, his song brings a strange stirring of not unfamiliar emotion flashing with the reminiscence of something once glimpsed but lost, something at one time near or almost near, but now remote. For though we have left such lands, they have not left us without registering deep within the unforgetting mind something that the call of the poet can re-cover. Here is the secret of his spell—while he engages the conscious mind with the thoughts and themes of his verse, there is something primitive in his clear imagery, some insinuation in his liquid notes, some speechless speech, some primal communication with our deeper mind which stirs memories and emotions which are entirely our own. It is the enchanter's art. In his earlier poems, and in much of his prose, we find him almost too consciously employing repetitions, and playful, home-made, meaningless, musical words whereby to lull the mind from its common preoccupations and to mesmerise it into a sweet illusion. He commands stillness upon the soul and sets it listening to the silence. He prepares the way for his magic by incantation, and then by "suggestion" a new world rises before the eye, a new world which is yet our own. The magician has done it ! The poet has spoken !

When music sounds, gone is the earth I know,
And all her lovely things even lovelier grow,
Her flowers in vision flame, her forest trees
Lift burdened branches, stilled with ecstasies.

When music sounds, all that I was I am,
Ere to this haunt of brooding dust I came ;
While from Time's woods break into distant song
The swift-winged hours as I hasten along.²

This is the outstanding characteristic both of the poet and his poetry. The poems are not simply a record of impressions ; they are not the utterance of truth which the mind has found by grappling

¹ *The Listeners*, p. 36.

² *Motley*, p. 27.

with such impressions. They throw no illumination upon life and bring no interpretation to its flux of chance and change. They avoid its challenge and seek a place where its difficulties do not exist. It is not that the poet does not feel the sorrows of life ; he feels them acutely ; but his mind works at its highest power in finding a refuge which they cannot invade. We shall have to ask whether the shelter he finds suffices, and ultimately test his work on the answer. But, in the meantime, this expression of his characteristic reaction to life is a fundamental element in his poetry, and his poetic genius is such that he does reproduce that experience in the mind of his reader. His poetry is essentially personal and spontaneous. He is not spontaneous as Burns is spontaneous. His is the spontaneity of what Jung calls the "introvert." Although they bear upon them the marks of the conscious artist who polishes his lines with extreme care and modulates his music till it satisfies a most exacting ear, even so, his subjects and his imagery have welled up from within ; his art is in the service of his inspiration, and at his best is part of his inspiration. In *The Listeners*, for instance, the form, the music, the elusive metre, are inseparable from the substance of the vision. Dream is so often the place of his retreat that one can hardly resist using the psychology of dream as the approach to his inspiration. As the figures of a dream in which instincts and desires snatch some transitory embodiment from the scenery of passing events and recent experiences, so in these poems images seem to float up out of the abyss, and the artist is content to let them remain as they have been shaped by the hidden activity of the mind, with only a little exercise of logical control for the sake of definition and sequence and the purpose in which they are to be employed. It is the spontaneity of dream, though in the control of the skilled craftsman, and what is given is allowed to lead into that most frequent of all places of refuge which lies beyond the Lethe of sleep in the Elysian meadows of dream-fulfilment.

Already we see this movement away from the world in the poems of Childhood. These poems are so truly a transcript of child life that they stand among the greatest poems of childhood that we possess. They are not a number of pretty fancies jotted down to amuse the children ; they amuse them all the more that they are not. The poet can sink himself so deeply into the child-mind and become so utterly identified with its outlook and its limitations that as he writes of its fancies and fascinations, its questioning and wonder, we may say that it is the child-mind of the poet that has written them. For the while he lives in the child's world, and especially the world in which the child's mind is most vigorously and originally active—its world of "pretend"—and he never bumps against the things that the child will not have, as most of us have done when we have tried to play the child's game of fancy, to be sharply rebuked by the insistent little logician.

A little girl at the sea-side was playing at selling fish, the small plaice and soles which the fishermen, cleaning out their boats, had thrown on to the sands. The mother bought and paid for the fish in a way that entirely suited the child's demands ; but she was thinking about the real shopping that she had to do and presently kissed her child "good-bye" and turned to go. The child burst into tears. "Mother, you don't kiss the fishmonger when you go out of his shop!" So utterly its own is the child's world, so easily do we break its fancy with some irrelevancy out of our own world of actuality! The perfection of de la Mare's child-poetry lies not merely in its themes, its invention, its jumble of disconnected things, its made-up names, its familiar household objects, though these are all authentic signs. Its perfection, and its test, are found in its consistency in keeping in character. Parents and teachers of young children are depriving them of an unmitigated delight if they are not supplying them with *Peacock Pie* to cut at as they will and to take when they please.

This poetry of childhood illustrates a certain quality in the poet's early genius which runs all through his work and indicates the sphere in which it is most easily and naturally at home. To use Barrie's word, it is in the "Never-land." He leaves that land with great reluctance, if indeed he ever leaves it. It never fades quite out of sight ; its spell never leaves his speech. We recognise its scenery again and again in his maturer verse and in his later prose. He, himself, approximates to Barrie's "psychological type," "Peter Pan," and the secret of this child poetry is that the poet is himself one of the children and for him the "Never-land" is a realm that lies hard by the common way, a realm into which by a secret gate he may pass at any moment.

The land of fancy borders on the land of imagination, the Never-land of childhood, and the Romance lands of youth, on the Everland of mature poetic vision. De la Mare does not make the passage with a sure step, he lingers for a long while on the borderland and frequently takes excursions backward. In the *Collected Poems*¹ there is a little group of plangent verses called "Memories of Childhood," full of revolt for the days gone by.

Bring not bright candles, startle not
The phantoms of a vacant room
Flocking above a child that dreams—
Deep, deep in dreams,—
Hid, in the gathering gloom !

Again :

"Who cares?" I bawled thro' my tears,
The wind fell low.
In the silence, "Who cares? who cares?"
Wailed to and fro.

The poems published in *The Listeners* show him moving forward, though looking backward with head half-turned. It is as though the

¹ Vol. I., pp. 85, 88.

fear of life causes him to falter. It is a haunted volume full of silence and sleep, and day-dreams and wistfulness. The "little folk" of the childhood verses have all gone and in their place are lovely old folk in their later childhood—old Susan with her "great glasses bent on me," glancing at reality; old Ben and Miss Loo; and, above all, the wonderful Martha with her "once upon a time."

And her beauty far away
 Would fade, as her voice ran on,
 Till hazel and summer sun
 And all were gone :—
 All fordone and forgot ;
 And like clouds in the height of the sky,
 Our hearts stood still in the hush
 Of an age gone by.¹

It is all personal : like the beads of autumn mist upon the gossamer web, the poet's mood crystallises upon these clear-lined sketches. The regressive activity of his mind is so strong that it might easily become habitual, his longing for the refuge so dominant that it might result in an arrested development. Regret deepens into pessimism. The poet is the "exile."

Had the gods loved me I had lain
 Where darnel is and thorn, . . .
 Nay but they loved me not ; and I
 Must needs a stranger be,
 Whose every exiled day gone by
 Aches with their memory.²

There is a poem in this volume called "Arabia." It is one of a series of poems which treat the same theme. The theme is the celestial city—the realisation of desire. Its precursors are "Tartary"—one of the perfect poems of childhood's fancy-land—and "Alulvan" and "Thule." Its immediate affinity is "Queen Djenira." In "Arabia" the celestial city is not in the past, it is in *dream*. This is the new retreat in which desire finds satisfaction when it can no longer remain in childhood and its memories. Rich with verdurous glooms and unearthly gleams, with languorous music and "dim-silked" shapes, it is a poem of luxurious beauty. Every beauty on earth is a shadow of this ideal beauty, but the vision of it leaves the mind spell-bound and dazed.

They haunt me—her lutes and her forests ;
 No beauty on earth I see
 But shadowed with that dream recalls
 Her loveliness to me ;
 Still eyes look coldly on me,
 Cold voices whisper and say—
 "He is crazed with the spell of far Arabia,
 They have stolen his wits away."³

¹ *The Listeners*, p. 10.

² *Ibid.*, p. 41.

³ *Ibid.*, p. 56.

This—with its suggestion of madness—is the nemesis of the retreat from life. Dream which is the escape from life's unbearable impossibilities may leave the soul weaker. No doubt Dream is one of Nature's means by which the mind finds temporary satisfaction in the midst of frustrated desire. The principle of completion, Aristotle's *ἐντελέχεια* has here one of its mental manifestations. But the value of Dream depends on the extent to which it is indulged. Over-indulged, the common healthy contacts of life are impaired, and the dreamer awakes to find himself segregated from the vital interests, with a deepened nausea of life and an intensified longing to escape it. Drugs are a more vulgar escape from life, more sinister and destructive, but Dream is of the same nature, and the Dreamer may find that his house of refuge is the self-spun web of his own illusions. At the last he knows that life has betrayed him because he has been traitor to life.

Traitor to life, of life betrayed,
O, of thy mercy deep,
A dream my all, the all I ask
Is sleep.

The reluctance to give up the child's simple belief that its land of heart's desire does really exist, the steady fading of that confidence and the vain effort to recapture it, lie behind the sorrow and pessimism of many of the poems of this period. The child is a Platonist; its fairy-land does exist. The eternal gleams through the temporal and though it fades it is but hidden for a time. This is a tenable position. The extreme alternative is that there is nothing to correspond to desire if the earthly realisation fails. Between these two alternatives the poet's mood hovers, sometimes bright with faith, often dark with doubt.

The loveliest thing earth hath, a shadow hath,
A dark and livelong hint of death,
Haunting it ever till its last faint breath.
Who, then, may tell
The beauty of heaven's shadowless asphodel ?¹

The alternative surrenders all and refuses every comforting illusion.

Think ! In Time's smallest clock's minutest beat
Might there not rest be found for wandering feet ?
Or 'twixt the sleep and wake of Helen's dream,
Silence wherein to sing love's requiem !

No, no. Nor earth, nor air, nor fire, nor deep
Could lull poor mortal longingness asleep.
Something where Nothing is ; and there lost Man
Shall win what changeless vague of peace he can.²

In *Motley* there are signs of a return to the actualities of life, of an attempt to face its problems and difficulty. But the poet is an

¹ *Poems* (1906), p. 5.

² *Motley*, p. 12.

enquirer, hardly a seeker ; he is an eavesdropper at the door of life, shy, curious, inquisitive and yet compelled. When in *The Listeners* he knocks on the door he receives no answer, but only the sense of phantom listeners silent at his intrusion. Not for him does peace come by way of intellectual solution. When he submits to a catechism and is asked " Tell'st thou no truth of the life that is ? " he cannot answer. This only he knows, that faith in Beauty suffices him. Finally he abandons the intellectual quest.

Leave thy vain questioning. Is not sweet the rose ?
Sings not the wild bird ere to rest he goes ?
Hath not in miracle brave June returned ?
Burns not her beauty as of old it burned ?
" O foolish one to roam
So far in thine own mind away from home ! "

In *The Veil*, his last volume of verse (we hope it will not be the last) the change of spirit is more pronounced. The landscape is the same as that to which we are accustomed. The themes and images are similar, but another light is breaking, another air is blowing. It is the Dawn as that of Christmas Day. It is as the first breath of Spring. It is the sign of the awakening of life. " The Imp " within rouses the sleeper with the promise that the Day shall be " lovelier than a dream." The greening willow, swaying in the fitful wind that fans, as it were, his metre, is a parable,

In mute desire she sways softly ;
Thrilling sap up-flows ;
She praises God in her beauty and grace,
Whispers delight. And there flows
A delicate wind from the Southern seas,
Kissing her leaves. She sighs.
While the birds in her tresses make merry :
Burns the sun in the skies.²

Corresponding with the poems which work round the idea of awakening is another series which tells of the self-finding. Some compulsion appears and accosts this loitering spirit. It is Life,—

One stands so near
I could take his hand and be gone :—
No more in this house of dreams to sojourn aloof, alone :
Could sigh, with full heart, and arise,
And choke, " Lead on ! " ³

It is Life which greets the Son of Melancholy and identifies him with the happy child of long ago, and it is Life that points on to the new way, " not that way," of Death. A new " music " sounds, not that which called up a world of fancy, but that which calls up the Day. But just as the awakening is reluctant as of one who turns uneasily and would sleep again, so the self-finding is incomplete. It is an early stage in the

¹ *Motley*, p. 40.

² *The Veil*, p. 9.

³ *Ibid.*, p. 29.

process of coming to one's self, the stage of monologues and listening to the inner voices as they plead or protest. Never in the case of this poet is it the voice of conscience and duty that speaks ; it is rather the voice of necessity. There is never the reply of courage, never the brave acceptance of life and the self-girding for sacrifice. Hence we listen in vain for the note of triumph and the majestic harmonies of the heroic soul. It is this lack of intellectual and moral imagination that limits his vision, as it also affects his art and causes an unhealthy concentration upon style which leads to the self-consciousness of his later work. It is the lack of robust sanity that deprives him of a place among the greatest. After all, Geo. Matheson's

O joy that seekest me through pain

is a greater experience—and therefore a greater poetry—than :

Joy, whose hand is ever on his lips bidding adieu.

It is on a higher level and in touch with a deeper reality. Agnostic æstheticism may for a while wear a lovely face, but its beauty will grow pale and hectic in turns, and at last wizen and die. The æsthete strikes an attitude, and his art becomes a pose. The elegant weariness of life is revenged by an interest in morbid themes. There are signs of this in de la Mare. Only faith in goodness, jeopardised and tested by brave contact with life, can fashion the highest nobility of soul, or utter the noblest truth of man in noblest speech.

It is vain labour for the critic to lay down the lines along which genius may move, but there has been enough movement in this genius to make the critic anticipative and hopeful. When the poet takes himself to task so wisely as in "Imagination's Pride" and sees so clearly the true peace that is in life and not apart from it, the peace that is given by humility and faith, no one can tell with what richer and holier beauty his "Rose" may bloom.

Comfort thee, comfort thee. Thy Father knows
How wild man's ardent spirit, fainting, yearns
For mortal glimpse of death's immortal rose,
The garden where the invisible blossom burns.

Humble thy trembling knees ; confess thy pride ;
Be weary. O whithersoever thy vaunting rove,
His deepest wisdom harbours in thy side,
In thine own bosom hides His utmost love.¹

It is faith in Beauty that is saving him and about to bring something better than a forced and desperate peace. What though it be so fugitive, so capricious, so treacherous, still Beauty is one of the eternal values in which the poet can put his faith. If it flies him yet it seeks him ; if it pass he loves it more. To man among his shadows it is the

¹ *The Veil*, p. 49.

more beautiful for its evanescence, and in its shining offers gifts which its passing does not take away. The light of the Eternal, it awakens the soul. It touches whatever there is in man to touch and quickens it. Whatever the mood of the heart, it intensifies it to the highest degree. It is a strange co-efficient to the dominating emotion. It deepens desire and crowns satisfaction. It makes peace more profound, and by it joy is "stilled in ecstasy." It adds tears to sorrow, but tears of healing. It inflames passion, but it chastens it, and is mysteriously allied with man's creative powers. On the other hand, it checks rage and allays discontent as though it induced some harmony in which these discords are resolved. Wordsworth confesses that conscience awoke at its touch and that for him vows for life were made beneath its spell. To the soul that worships God it is the *mysterium fascinans* and the "Glory" of the Lord. Perhaps it was because he felt so strongly that Natural Beauty intensifies the emotional activity to such results as these, that Wordsworth wrote his paradoxical verse :

One impulse from a vernal wood
Shall teach you more of man,
Of moral evil and of good,
Than all the sages can.

Who shall doubt that the Kingdom of Beauty is a province in the Kingdom of Heaven? This is the kingdom to which our poet is a pilgrim, and in his pilgrimage has become a great modern poet of Beauty. Seeking Beauty the pilgrim may not lay hold on what he seeks, but what he seeks lays hold of him. The vision hides, but hides within the poet's eye, in his heart, in his cry that it has passed. It is he who is found by what he sought. This is true of Walter de la Mare. Beauty is his Lord and he the devotee. Beauty is his God to whom in his nightly devotions he ascribes praise and blessing.

Look thy last on all things lovely
Every hour. Let no night
Seal thy sense in deathly slumber
Till to delight
Thou have paid thy utmost blessing.¹

Yes, God is Beauty, but Beauty is not God. Beauty must be merged with Truth and Goodness if there is to be a conception of God which will satisfy the whole man. Would that this poet of Beauty might be led to the Beatific Vision. What a poet he would be ! What a Rose, like Dante's Rose, he might see ! Three sounds combined, said Browning, produce not a fourth sound, but a Star. And Beauty, blending with the True and the Good, as they may blend in the consciousness of man, produces the Sun, the Central Glory of the life of man—God.

G. E. DARLASTON.

¹ Motley, p. 74.

RE-MAKING MEN.

IN the July issue¹ of this journal there was a striking indictment of modern prison administration, based on personal experience, which came as a rather staggering blow to those who believed that the direction of our penal establishments had in recent years taken a decided turn for the better. Mr. Woods's statements that there is no communal life in gaol, that "speech of any kind is strictly prohibited at all times," that there is "no life worthy of the name" in prison, which is "a self-contained city of unspeakable gloom," are calculated to give an entirely wrong impression of the thinking, at any rate, which lies behind prison administration to-day. To anyone keen about social reform the *Report of the Commissioners of Prisons for the year 1924-1925*,² is as fascinating as a novel, and presents an outlook and conclusions differing entirely from those of "Religion in the City of Cells." Probably neither summary is wrong: the difference lies simply here, that Mr. Woods is describing a state of things that has been horribly true but which is gradually coming to an end, whereas the Commissioners' Report is everywhere touched into life by the new hope with which one experiment on a very large scale and a number of experiments on less extensive lines are infusing their work. Mr. Woods appears to agree with my friend, Mr. Fenner Brockway, who summed up his first considerable indictment of gaol management in England³ in five counts: "the suppression of every generous impulse, the absence of any real education, the indifference to personal cleanliness, the entire absence of beauty and other refining influences, and the isolation." Mr. Woods adds, however, yet another ground of accusation, and that a most serious one, that "the presence of organised Christianity in prison is a concession to public opinion rather than a belief on the part of the authorities in its power to help the prisoners." It is here we believe his conclusions to be ill-founded; serious consideration of the revolution now being brought about by an enlightened band of Prison Commissioners and Governors leads to a diametrically opposite conclusion.

Let it be granted from the outset that our prisons are not being turned into religious meeting-houses and that they do not resound with unceasing singing of hymns. We are too far advanced in the twentieth century to consider that the value of the religion behind all these newer conceptions of penal administration is determined by the number of religious services held in the respective gaols. Consider the problem in its simplest reduction. For a century floggings and treadmill, repressions and punishments, have been the methods

¹ "Religion in the City of Cells." By H. J. Woods.

² H.M. Stationery Office, 1926. 1s. 3d. net.

Prisons as Crime Factories. By A. Fenner Brockway. (I.L.P. Press, 1919.)

by which we have attempted to render our criminals fit to resume their place in society. The methods have broken down utterly; their invariable result was either to brutalise those dealt with or to render them simply "good prisoners," *i.e.*, slaves to a tremendously strict routine of discipline. In either case they came forth from confinement less fitted to succeed in the battle of life than before, "as helpless as bats flying in the sunlight,"¹ without will power, without personal initiative, coarser, sullen, untrustworthy. Behind the great attempt described below, and behind many other attempts less famous, there run these principles:² the time spent in gaol must be used in giving a man positive helps towards a return to good citizenship: to this end his body must be strengthened by hard work and thoroughly vigorous exercise; his hands must learn some useful industrial or other occupation; his mind must grapple with new problems, and the education for lack of which he has probably broken down must be placed as far as possible within his reach; above all his self-respect must be promoted, his self-help and initiative stimulated and his trustworthiness proved, not only to the prison officials but to the man himself, often the last person in the world to believe in its possibility. Is that religion? Are these religious ends? If so, our thesis needs no further demonstration, and the account given below of the Wakefield experiment of 1923-6, one of the most remarkable advances in social reform which our day has seen, will merely serve as a manifold illustration of the argument.

Ever since the Borstal Institutions were started near Rochester fifteen years ago, men have been trying to find out how their evident success in character reformation might be repeated in the great penal establishments of the country. The War put a stop to all experimentation, and it was not until 1923 that the Commissioners decided to bring into operation a new scheme, widely differing from established practice, under the governorship of Captain Scott at Wakefield.³ He it is who has been the pioneer of the affair, aided, one need scarcely add, by a loyal and most willing staff.⁴ It was fitting that one of the largest prisons in the country, one famous, notwithstanding all its gloom, for having first banished the treadmill from its walls, should have been chosen as the starting point of a movement destined possibly to revolutionise all future prison practice and polity.

Captain Scott began with the principle that the object of a prison was to train men who had failed in the battle of life to fight again and fight better. "Wakefield Gaol" ceased to exist: its new name should tell forth the object of all his efforts—"His Majesty's Training Centre, Wakefield." It should contain for the future no "warders" and

¹ W. J. Chamberlain, quoted by A. F. Brockway, *op. cit.*, p. 14.

² Cf. *Report of the Commissioners*, p. 16 *et passim*.

³ Captain Scott has given this article throughout the benefit of his advice and correction.

⁴ Cf. an interesting article in the "Humanist," February, 1925: "The Wakefield Scheme," by Fletcher Allen.

"prisoners": it is "officers" and "men" with whom we have to do. We visit them in "rooms," not "cells." True, the rooms are rather circumscribed and accommodation is simple; but there are many things not associated with "a city of cells." In most of them a prominent object is a table covered with books, surrounded by two or three photographs of the folk at home, and, often enough, in the summer months, by a vase containing flowers. The doors of these rooms are not always locked so that officials and officious visitors may glare through spy-holes at the wild beasts within; they often stand open, giving peeps into rooms which are no longer all of one size and plan, but which bear in each case a personal touch, the mark of a separate individuality. Probably the thing that would strike the casual visitor most would be the number of notebooks lying about. You pick them up: there are notes on psychology, on engineering, on bee-keeping, on current politics, on architecture, or plotting out a debate on the dole or on the advisability of admitting aliens freely into the country.¹ In a number of rooms one sees pictures, as also in all the corridors. The attempt to reinforce training by appeals to the eye is rounded off by a fine picture of a mountain, hung high in the main corridor in such a position that the evening sun turns it into a blaze of crimson.

Training is attempted along five separate lines—physical, vocational, mental, æsthetical and religious. Many of the men enter, comprehensibly, in very poor physical condition. But after a few weeks (and no one is received at Wakefield whose sentence is not of six months at least, in order that the full course of training may have a fair chance) of early morning physical jerks, of nine hours a day at hard manual work, of wholesome food and live interests where mind and soul have time to thrive, a great change is seen for the better. Hands that shook shake no more, the step that vacillated grows firm, a glow of health and eyes that look straight out, point clearly to a renaissance of physical fitness.

Great stress is laid on the vocational labour of the day, which goes on for five days a week from 7.30 a.m. to 5.30 p.m., with a break for dinner. Wakefield Gaol was already equipped with well-fitted workshops in 1922, when the experiment was decided on, and this equipment has since been largely increased. Recently a dozen new looms entirely up-to-date were laid down. There is a large carpentry shop, building shops, rope walks, a foundry equal to turning out any gadget required up to a weight of half a ton, rug and mat-making sheds, a bakery, a vegetable garden and allotments. In this way the men themselves are taught to produce the clothes they wear, the blankets and towels and dusters they use, and the food they eat.

The educational labour of the day is no less interesting. At 5.30 one type of labour ceases. There is just time for tea—for many of them

¹ I heard these two debates. They would have done credit to any far more pretentious Debating Society.

not in cells, but sitting shoulder to shoulder and talking with their neighbours—for a wash and brush up, and then the evening activities begin. Naturally discrimination has to be exercised here. There are classes on astronomy and advanced book-keeping, it is true, but there are classes for teaching simple English speech and song to illiterates. It should not be supposed that the Training Centre authorities are keying the type of work too high. In many cases the subjects taught have been asked for, and frequently the qualifications of listeners are remarkable. One night after a lecture on Dean Swift by the present writer the discussion period was opened by a member of the audience who was equally familiar with Leslie Stephen's view of Swift and Craik's and Lecky's. Shorthand and historical geography, first aid and bookbinding, history and shoe-repairing, are all subjects of regular instruction. The classes are held by members of the Staff and by voluntary teachers from outside the walls. As the Commissioners say, "It is no small thing for a teacher who has already done a good day's work to give up his evening and travel perhaps several miles to a prison in order to take another class without remuneration." The men know this, and therein lies one secret of the Wakefield success.

Much work is done in the Training Centre in private. A score or more of the men study by means of correspondence courses. Some keep the library in order. At first great difficulty was experienced in obtaining grants for books. It soon became evident that the experiment would fail unless books were available. It was found useless, *e.g.* to kindle a high degree of interest in *The Tempest* if the library could not supply at once several dozen copies of the play. To-day, thanks largely to the Prisoners' Education Committee, appointed by H.M. Commissioners, to the Carnegie Trustees, and to many kind donors, there is an abundance of books of every type and grade.¹ As one of the first Librarians of the day lately said²: "Nowhere in the country probably are books appreciated to the same degree and in the same intense fashion, as in prison."

Very great value is attached by the promoters of the Wakefield Experiment to the awakening of an æsthetic sense in a prisoner. Faculties of choice and taste lie very near to self-respect. If a man begins to have converse with things beautiful he will sooner or later discover that wasted life is unbeautiful—which is the first step towards reclamation and reformation. To the note of personality struck in the various rooms reference has already been made. Akin to this are a number of other things—the wearing of collars and ties and of a uniform of quiet hue, destitute of all trace of the broad arrow; shaving every

¹ On a recent casual stroll through the Training Centre, the writer was much struck by a request one prisoner made to the Governor that a certain book he had been reading should be removed from the library because it was full of "stories of very low life and of people who were down and out." On taking up the book, he found it was *Broken Earthenware*!

² Dr. Henry Guppy, in presidential address at the Conference of Library Associations, Leeds, September 7th, 1926.

morning ; constant use of the terms " officers " and " men " ; calling men by their *names*, never by their numbers ; eating at a common table with ordinary arrangements instead of alone in a cell,¹—all these promote self-respect. An old and disreputable shoemakers' shop has been transformed into a tastefully-decorated concert hall. Where formerly stretched the arid waste of concrete exercise grounds are now flourishing gardens. Each allotment is in the hands of two men, one of whom must know something of gardening. Tools, manure, seeds, are provided by the Governor. A large portion of the plot must be given up to the cultivation of vegetables for the common good. But the final word at the apportionment is always : " The strip at the end you can use for producing flowers. These you can gather and put in your room, or give away, as you like."

All this physical, manual, educational, and æsthetical training is meant to lead up to religion. From a man's first entry into the Centre, the object is evident. " This is going to be a blank period afterwards to you, if you don't make an effort ; but it need not be. If you can make some contribution to the real life of this place and let the best come out of you, your after reflection will always be that you have not wasted your time. It is to that afterwards that you must now look. By sharing fully in our life here and looking not backwards but forwards, you will build yourself up anew." When he settles down into the regular routine the advice is repeated under a new guise. Many men go to prison simply because they cannot, for a variety of causes, look after themselves. Here they must do so. " Read your orders. Abide by them. They have been drawn up by yourselves, my staff, and myself. Find out what is on, what you ought to be doing now, what will happen to-night." To each man (at Wakefield) is allotted a visitor, not that he may be preached at, but that he may have some reliable person as friend, someone quite unconnected with the Governor and officers of the place. Surely such visitorships constitute one of the finest opportunities of Christian service any layman could covet.

A most successful avenue of approach at this stage has been borrowed from the public schools. The so-called " stroke " system² is nothing more nor less than the " prefect " system of Arnold and Thring. The " stroke," like the prefect, is chosen for reliability and trustworthiness alone. He is not invested with any tangible disciplinary authority ; but he is to be to his crew guide, philosopher and friend, initiating new arrivals into the organisation of the place, warning them as to possible pitfalls, and generally making himself responsible for them. Obstreperousness leads to a man's appearance before a Committee of " strokes." Again there is no disciplinary authority but stern warning.

¹ This is the privilege of all in the higher stages.

² A division of the men into crews of eight, the senior man of which is called the " stroke " and wears on his arm the crossed oars and badge of his House. As on the river this " stroke " is trusted to set the pace to his House.

"You are reported for doing so-and-so. This is your last warning. Unless you help us, you will be recommended to the authorities as one unhelpful and who ought to be suspended from the House." In that case the man would lose all the liberties of house-life¹ and come into the main building, where he would be more directly under the eye of authority. There is no tale-telling. The report is made by the Committee of "strokes," not by one of their number. It does not specify any offence but simply states that the conduct of the offender is below the standard required or is prejudicial to the House.

Mr. Woods is incorrect, as regards Wakefield at any rate, in asserting that Nonconformists cannot attend Anglican services held in the prison on a Sunday. They can and do. As a matter of fact the Nonconformist service here is on a Friday; on Sunday, morning and evening, there is a Church of England service; on Sunday morning a Roman Catholic service; and on Sunday afternoon an Adult School. At all of these the Governor or one of his colleagues sits in the middle of the worshippers as one of them. A monthly Communion service is celebrated. In his room each man has a small billet of books which have been issued to him on entrance. A declared Anglican would have a Prayer Book, a Bible, *The Narrow Way*, and *The Pilgrim's Progress*; to a Roman Catholic the Douai Bible and *The Garden of the Soul* are given; for a Wesleyan the Hymn Book takes the place of the Prayer Book; a Jew would have a Jewish version of the Scriptures, the *Story of the Jewish People*, a *Book of Jewish Thoughts*, etc. There are two weekly meetings of a devotional nature for those who care to attend them and occasional missions conducted by representatives of the Church Army and the Salvation Army. Classes are held prior to Confirmation for all who wish, and in three and a half years more than eighty in all have thus voluntarily entered into Church membership. It must have been a sight to make a Prison Director of a century ago turn in his grave when last spring the Governor and a colleague issued from the Training Centre with twenty "friends," without any escort, and quietly walked through the streets of the city to the Cathedral, where the venerable Bishop laid hands of benediction on their heads. On a recent Sunday two "friends" interested in education were brought to look over our northern denominational School.²

That the experiment has met with signal success one has only to move about in the Training Centre or to talk with the men to prove. How far such success can be tabulated is another matter. Two or three years are all too short to gather important numerical statistics, or base conclusions upon them. Yet this much at any rate can be said, that whereas under the old system prisoners young and old were bundled together in ways calculated to sap the finest of moral stamina, and who,

¹ These are considerable. In the final stage no officers are in a House at all, and the senior "stroke" himself unlocks the doors every morning!

² This last was a reward for exemplary conduct over a long period.

because of this indifferent treatment, returned again and again,¹ under the new system in three years 93 per cent. of first offenders, 68 per cent. of "Younger Hopefuls" and 81 per cent. of "Older Hopefuls" have not returned or come into conflict with the law. That is a great gain. It proves, as far as such things can, that the aim of the Centre is being attained—the fitting of the man to re-enter society and his restoration to ordinary standards of citizenship. The work is too self-evident, too patent, too Christ-like, to need the appellative "religious": its conception, its execution, its ambition are equally of the very essence of religion.

It may be asked finally whether the new method will not render our prisons too attractive? Captain Scott always parries this question with the observation that no State Institution dare be as bad as our slums. Gaols were that once, and what happened in them is common knowledge. On the other hand he would always oppose luxuriously appointed establishments such as are said to exist in the United States.

"We merely aim," he writes, "at a wholesome simplicity in our furnishings and arrangements, a simple and tidy dress which allows a man to re-establish and to keep his self-respect, and an atmosphere of trust, which will beget in him a spirit of hopefulness. Within these limits I suggest we may use any device which is educational and uplifting. When all was drab and ugly, the tendency was to deaden a man's soul. Carelessness and inactivity became established habits, and men returned to prison again and again, because of their inability to rise.

A system to be a healthy corrective must be strenuous and exacting. If it is that, it will be sufficiently deterrent for most of us. And loss of liberty counts for something. The men who look so happy are mostly within measurable distance of discharge. Many think men are sent to prison *for* punishment not *as* a punishment, and they are careless what happens when once the evil doers are locked up."

Is not this in the highest finest sense "to proclaim liberty (of manhood) to the captives and to the prisoners open ways"²?

SYDNEY H. MOORE.

¹ Of the absolute truth to fact in this respect of Galsworthy's *Justice*, every student of these subjects is wholly certain.

² Dr. George Adam Smith's translation.

SPIRITUALISM AND PSYCHICAL RESEARCH.

SIR ARTHUR CONAN DOYLE'S *History of Spiritualism*, in two portly volumes just published, will no doubt be ignored or condemned by the extremists ; for its contents will be equally unpleasant to the ultra-orthodox in religion and to those who have no religion at all—namely, the materialists. And it may be, if the book is thus condemned by extremists, that we may find much truth in it ; for it is often found that truth lies between the extremes. I believe that the book does contain much truth ; but, as the author would agree, it is not to be taken as a pontifical pronouncement. All histories are more or less coloured by the personality and point of view of the writer. When I was a boy I happened to read an account of the Napoleonic Wars in a French history book ; and the account was so different from what I had read in our English history book at school that I might have been forgiven if I had come to the conclusion that neither writer was really trying to tell the truth. Yet in all probability each was doing his best ; but in each case his selection of facts, and his interpretation of them, was influenced by inevitable national prejudices. So with Sir Arthur Conan Doyle. He tells what he fervently believes to be the truth, and he tells it with the vigour that is characteristic of his writings ; but he writes as a convinced Spiritualist, and his book will be discounted in varying measure by those who do not agree with him. Probably most people will discount it too much ; but perhaps excessive incredulity is preferable to excessive credulity (which is superstition) so the error will be on the safe side. Sir Arthur once kindly wrote an Introduction to a book of mine entitled *Spiritualism : Its History, Phenomena, and Doctrine* ; but he was disappointed in me. The book was too colourless, and he felt, as time went on and his own experience led to stronger convictions, that a more partisan treatment was needed. Bernard Shaw says somewhere that the way to settle a disputed point is not to listen to the fool who imagines himself impartial, but to have it argued out with reckless bias for and against. For me this is a chastening thought. In my *History* I tried to be impartial. Sir Arthur thought me at least timid. Hence his missionary treatise.

In this article I propose not to review the book but to deal with the whole subject in so far as it is possible within the limits of space, and with special reference to my own investigations of the last twenty years. I do not ask anyone to agree with me, for opinions are the outcome mainly of personal experience ; in these dubious matters I should not be convinced by the statements of anyone else, and I do not expect anyone to be convinced by my statements. But it is well for those who have had experience of these things to put that experience on record, and the cumulative effect may be to bring about a

chological climate more favourable to open-minded consideration alleged psychical happenings than was possible in the heyday of materialistic science as typified by Haeckel and his followers in the latter part of the nineteenth century and the early days of the twentieth. I was brought up a Congregationalist, and "sat under" a saintly and much revered but theologically narrow minister. I read Oliver Wendell Holmes, Emerson, Carlyle, Darwin, Huxley, Tyndall, the Mills, and Herbert Spencer, and landed in agnosticism. But it was a non-militant agnosticism, and my more pugnacious Rationalist brethren thought me moderate and not much good. Then I began my psychical investigations, and was driven to certain conclusions, very much to my surprise. I have not become a Spiritualist in the sense of going regularly to spiritualistic meetings. I believe that there is truth in Spiritualism, and my "spiritual home" is the Society for Psychical Research; though, even there, I am not looked on with unqualified favour, being regarded as belonging to the left wing, which goes so far as to believe in survival and communication.

History being notoriously unreliable even when it is written by unbiased minds, it is much more so when the compilers are ordinary folk; and accordingly much of the early history of Spiritualism seems to me of little value. We cannot hope, at this date, to learn exactly what took place in Rochester in 1848. The Report of the English Dialectical Society is more imposing than the Rochester records, but even this goes back to 1870. The experiences of Sir William Crookes, written down by himself (1873) are perhaps the first serious evidence, for his experiments were careful, he seems to have been impartial when he began, and he was a distinguished scientific man. When he took up this subject, the sceptics thought a Daniel had come to judgment, and that the thing would soon be settled. It must have been very annoying to them when he avowed his conviction that the phenomena occurred, and that they even justified a spiritualistic interpretation. Then came a long series of experiments with Mrs. Piper, by Professor James, Oliver Lodge, Dr. Richard Hodgson and many others; the records of these may be found in the *Proceedings* of the Society for Psychical Research, and there is probably no better evidence in existence than the masterly report by Dr. Hodgson in Vol. 13. It was mainly this volume, and the two-volume work of F. W. H. Myers—*Human Personality and Survival of Bodily Death*—that shook my scepticism sufficiently to make personal investigation possible.

I was fortunate enough to make the acquaintance of a man—a professional medium who gives sittings to all comers for a fee—who had a peculiar power usually called clairvoyance. That is, in certain conditions, if he is in good health and can obtain the requisite activity of mind, he begins to see figures of people who are not there to the sight of ordinary folk. Sometimes he also hears words spoken by these people: for example, they sometimes give their names.

I take down in shorthand everything he says, and also everything I say, so that I can study the report afterwards in order to see whether I gave away any information or said anything from which inference might be drawn. The forms described at my first sitting were deceased people very nearly related to me ; my mother, in particular, who had been dead twenty-one years. At later sittings there appeared my father and other relatives ; then friends, who sometimes were said to have been brought by my relatives. I find that I have had ostensible communications, during the last twenty years, from over two hundred people on " the other side." Some of them were unknown to me in life but were said to have been brought in order to give me evidence that could not be explained by the supposition of any reading of my own mind. It is possible for the determined sceptic to suppose that some distant mind was being read, but if the sceptic can believe that, he is credulous rather than sceptical ; for there is little or no evidence for any mind-reading of that kind. As to fraud-hypotheses, those were soon ruled out by the nature of the facts given. This is not the place for details, which may be found in my books.¹

The result of my investigations, then, is that I am convinced, from my own first-hand experience, that survival of bodily death is a fact and that communication is sometimes possible. We cannot command it ; we cannot summon any spirit we want ; we have to take what comes. I suppose that they " over there " have their own occupations and interests, and cannot always be free to come. Anyhow we cannot control the phenomena ; the initiative lies elsewhere. All we can do is to provide the necessary conditions so far as we understand what they are. But though my investigations have convinced me, it does not follow that I accept as authentic any particular message described by other investigators. Some people who sit with mediums are apt to give away information involuntarily, and then, of course, the evidence is nullified. I cannot know the conditions of other sittings as well as I know those of my own, and I remain consequently most agnostic as to the results of others. By agnosticism I mean of course no more than a suspense of judgment in default of sufficient knowledge of conditions ; I do not mean disbelief.

Lest it should be thought that my conclusions are based entirely on the results obtained with one sensitive, I should remark that I have experimented with many other sensitives, including the best in London and the North of England. Not being able to have such lengthy series with them as was possible with the one I have mentioned it was not to be expected that my results with them would be equally good. With some mediums, indeed, the evidential results were not good although they knew who I was and could have primed themselves with facts about my deceased relatives—even from my own books—if they

¹ A fairly representative selection is given, for instance, in my volume *From Agnosticism to Belief*. (Methuen.)

and so desired. Failure therefore is at least some little testimony to their honesty. One sitting with Mrs. Leonard—the medium mainly dealt with in Sir Oliver Lodge's *Raymond*—was rather interesting on account of a curious incident. It was my first sitting with her, and I had never even seen her before. I had made the appointment through a trustworthy third person who lives a hundred miles from my home. Mrs. Leonard was given no information as to who the sitter was to be, and I am satisfied that she did not know who I was or what part of the country I came from, when I entered her house near Purley, a dozen miles south of London. But almost immediately after the trance came the control said: "Hill, Hill, Hill, I keep on getting a name Hill; the lady is giving it, she keeps saying it. Place or person? Person. Someone I am interested in . . . J.A., J.A., big letter J, then A . . ." This, with other matter which Mrs. Leonard could hardly have known, was sufficient proof that something or someone recognised me, although I had gone anonymously. After the sitting I asked Mrs. Leonard if she had any idea as to who I was, and she said "No, except"—here she smiled—"that my husband, when he came to tell me you were here, said that he thought you were Mr. Cyril Maude."¹ The sitting, however, apart from this perhaps supernormal recognition, did not yield anything striking, many unrecognised "spirits" being ascribed. Still, there were points in it which were difficult to explain; and at later sittings with the same medium I received a message from a certain near relative which had been given me through another medium a hundred miles away—a medium whom Mrs. Leonard had never met. The message was specific and included several uncommon names. At the earlier sitting I had asked the communicator to repeat through a sensitive whom I should be seeing shortly something that had been said. (I did not say who it was.) Consequently this repetition was rather evidential. Again, at one of these sittings with Mrs. Leonard there appeared a communicator with whom I had a compact that if she died first she would try to give me the contents of a sealed envelope which she sent me before she died. She made no reference to this compact at the sitting, but she purported to say many things which were more or less evidential of her identity, so when I got home I opened the envelope, which she sent me just before her death ten years before, and I found that she had succeeded; for, sandwiched amid other matter, and mistaken by me for something else, she had "got through" the word that was in the sealed envelope. This was a coined word which I used sometimes in correspondence with her; it was not known by that method of use to anyone else. I place less reliance on this incident than on the cumulative weight of my other evidence, but it is at least impressive, and confirmatory of my other and stronger evidence.

¹ As a matter of fact, I cannot flatter myself that I am in the least like Mr. Maude, though others say there is a slight resemblance.

As to physical phenomena—ectoplasm, direct voice, and the like—I prefer to say little. I have not had much experience of these phases preferring to concentrate on one particular kind of sensitivity which is displayed in exceptional strength by the medium with whom I have mostly worked. The same applies to spirit photography, though here I have had some little experience ; not enough, however, to satisfy me so I suspend judgment on that phase also.

It may be asked : “ What about conditions over there ? What is the next world like ? ” I have not much to say in reply to that. I have been concerned almost entirely with the evidence for survival and possible communication. Obviously anything that “ they ” may say about the conditions in which they find themselves cannot be verified, except by inquiring of different communicators ; and that is not capable of yielding much confirmation, for if the different statements confirm each other it may be put down to the general tradition of spiritualism, and if they do not agree it could be explained by diversity of conditions over there. Even in this world a man from Khartoum would give a different account of his life from that of a man from Greenland ; and in the “ next ” world conditions may vary similarly. Moreover, experience in that next stage must be so different that any information would be no more than a symbolic statement. A bird could hardly describe to a fish the aerial existence which it enjoys. It could only say : “ It is something like yours, but I can move faster, see farther,” and so on. I think it is somewhat thus with this world and the occupants of the next. They are hardly likely to be able to tell us much in understandable detail. Still—and I am not contradicting myself here—there seems reason to believe that the difference between this world and the after-death world is not so radical as was formerly supposed. There appears to be a continuity as there is continuity between matter and ether. Indeed it is a possible guess that our after-death bodies will be ethereal, reacting to an ethereal environment as our present material bodies react to a material environment, and thus we shall live in a world as “ real ” as the present one. As to knowledge and character, we shall begin there where we leave off here. Evolution continues into that other state. Progress continues, character grows. Evolution is not an affair of the material world only ; it is a spiritual thing. The use of matter, as Sir Oliver Lodge has said, in a pregnant sentence, is to develop moral and spiritual values. Emerson and other great thinkers have said similar things. Christ Himself said that in His Father’s house—the universe, material and spiritual—are many mansions or tarrying-places or stages. Progress is continuous, towards a goal which probably we cannot yet conceive, though we see its direction—the direction indicated by the Master’s teaching, of humility, unselfishness, universal love and brotherhood. In short, the general teaching of Spiritualism is rather like a return to the Christianity of Christ and the early Christians, both as to morals

d belief. In those days belief was based largely on objective psychic facts—the resurrection of Jesus—*plus* the moral and spiritual elevation His teaching. Similarly, Spiritualism is based largely on objective psychic facts which are believed to occur still, plus the moral and spiritual reasonableness of the information that comes or may be inferred.

Here we may refer for a moment to other phases of psychical research which have nothing to do with mediums. It is found that dying people often see the forms of those who have “gone before”; some relative friend seems to come to meet them, and often the dying person shows great joy in being thus greeted by some loved one. Sir William Barrett’s just published (posthumous) volume, *Deathbed Visions*, gives many incidents of this kind. Of course we have to be critical, as always. Dying people may have hallucinations; the forms seen may be objective and imaginary. But what if the person appearing is not known by the dying person to be dead? There are many such cases. In one case, personally observed by Lady Barrett, a woman was dying; it happened that her sister had died a week or two before, but she had not been told lest the shock should lessen her chance of recovery. It was satisfactorily established, by careful inquiry from the Matron of the hospital and others, that the dying woman did not know that her sister was dead. But she saw the form of this sister, along with other relatives, and exclaimed with surprise at the sight. The vision was not momentary one; it persisted for some time, and was beautiful and life-giving to the one who was departing. There are many such cases, and they are difficult to explain on either a naturalistic or a telepathic basis. They strongly support the evidence obtained by such researches on my own. The man I have experimented with appears to have the power that is possessed so often by dying people; in his case the power possessed more or less continuously instead of only at the time when the physical veil is wearing thin and the departing person sees through to those other realms.

Supplementary to these visions of the dying, we have records of visions of dead people, seen by individuals of perfect sanity and normal health. In some cases the person seen is not known to be dead or even in danger. Sometimes the experience does not become an actual hallucination; does not rise above the level of vivid impression. A friend of mine, a Congregational minister, tells me that he has had only one psychical experience. When he was about twenty-five he went with a friend to a music-hall. The two were in excellent spirits, but during the performance my friend felt a sudden and accountable depression. It deepened, and his mind turned to his father. His friend remarked to him that he was not enjoying the show; evidently his unusual depression was noticeable. My friend felt that he must write to his father. But next morning a telegram came, saying that his father had died, and the time corresponded with the time of the depression. He did not know that his father was ill; as a matter

of fact he had been ill a fortnight, but he had told his family not to inform his son, as he would soon be well again. In another case known to me, two people had definite visions of a newly-deceased person, one in Calcutta and the other in England. There was no reason to expect the death, and of course neither of the two percipients knew of the experience of the other until long afterwards. Another friend of the family had a monition of the death—something like the case just described—though it did not become an objective vision. These experiences are fairly common, and they are difficult to explain on telepathic lines and impossible to explain satisfactorily on naturalistic lines, for chance coincidence and subjective vision can be mathematically excluded. Here again these visions are of the same character as the visions of my friend the sensitive whose clairvoyance I described early in this article. The difference is that he has the experience frequently, whereas the "spontaneous" cases occur to people who may have only one such in a life-time.

Further confirmation of the philosophy to which I have been driven is provided by the fact of telepathy, which most investigators now regard as proven. Under certain conditions, ideas may pass from mind to mind through channels other than the recognised sensory ones. This has been shown experimentally, *e.g.*, by one person thinking of a card and the percipient naming the card that "comes into his head." The amount of success that is to be expected if nothing but chance is at work is easily determinable; and in many series of these experiments the amount is far in excess of what chance would produce. Other evidence exists, such as a mother's vision of her son drowning, at the moment when he fell overboard—but was saved—several hundred miles away. And an important point is that the process does not seem to be a physical one. It is possible to assume "brain-waves," but no such waves are known, and, if they were, they would conform to physical laws, whereas the telepathic transmission does not seem to be affected by distance; it does not conform to the law of inverse squares. If this is so, if telepathy is not a physical affair, we at once have proof of a non-physical order which still is in some sort of touch with the physical world. The human soul belongs essentially to that non-physical order, though at present it acts mostly through the material order. For the most part souls communicate with other souls by material methods—speaking, writing, *etc.*, but occasionally a more direct method is possible; namely the telepathic one, which is not a material process. On this hypothesis, which the facts strongly suggest, there is no difficulty in believing that souls continue to exist after they have dropped their physical vesture, and that they continue to communicate with us telepathically when a suitable intermediary with the necessary faculties is available.

To sum up. It seems to me that psychical research is giving the death-blow to materialism. It employs the scientific method of

observation, experiment, inference, and accordingly the "rationalist" cannot object to its *method*. He is driven back to the logic of the matter, and that logic has not yet been shaken by criticism. I have known of no rationalist who has given adequate study to the evidence without being convinced of the inadequacy of materialistic hypotheses. The evidence makes materialism scientifically untenable. And it goes further than that. It establishes, as Myers used to say, the preamble of all religions—the existence of a spiritual world—and, in so doing, supplies the religious man with a foundation for his religion. He is no longer compelled to fall back on "faith" when asked for the grounds of his belief. I do not decry faith; it is desirable; it is indeed necessary in our daily life—faith in the orderly processes of nature, faith in the stability of our fellow beings, and so on. But we now have more than that. We are given a foundation which satisfies reason as well as intuition, and I believe that psychical research is destined to play an important part in the development of the "philosophy of religion" in the future. I believe that that philosophy will be nearer Christian orthodoxy—if we except the doctrine of everlasting punishment—than might have been expected. The Resurrection of Jesus, for example, becomes credible enough; also many of the miracles which a scientific man has too readily abandoned. On the other hand, we must not go too fast. We must not accept everything just because we are now able to accept something. Critical method is as necessary as ever. "Prove all things, hold fast that which is good."

J. ARTHUR HILL.

VILLAGE WOMEN IN CHAPEL.

THESE humble faces in repose
Are very lovable to me,
They shine with peace and truthfulness
And childlike piety.
Where toil and pain have left their marks,
Where age and care have carved their way,
There rests a beauty and a grace,
As with shut eyes they pray.
And though my eyes are open now,
I pray my prayers as well as they!
I thank God for the loveliness
He can on lowly faces lay.

N. R. S.

YOUTH AND THE CHURCH.

THERE is no ground for depression, but there is reason for grave concern. There are six millions of the youth of this country outside the Churches. There are nearly 120,000 less scholars in our Congregational Sunday Schools to-day than there were a few years ago. We lost 7,000 scholars during 1925. This decline is widespread and applies with equal seriousness to other Churches and Sunday Schools (Free and Anglican) as well as to our own. The leakage is constant and considerable and to lose the "makers of the future" is a loss indeed.

What is the reason of this? A hundred years ago Wordsworth said: "The world is too much with us." Were he to return he would repeat the same with emphasis. Moreover, the world seems organised against us: it has certainly produced a dead weight of indifference to spiritual things. Material things, the power of the purse, the lure of pleasure, and the hectic hunt after excitement have assumed a false and exaggerated importance. They are receiving undue homage. New forms of amusement, larger and cheaper facilities for travel, the week-end habit, the coming of wireless, the multiplication of clubs and dance-halls, cinemas and various evening attractions, Sunday games, the growing influence of the secular press—all these things are attracting, distracting and intercepting our young people. The great majority are under the spell of the wooing world and have surrendered to it. They want "a good time" and they want it all the time. They are impatient of restraint, discipline, convention, or creed. Their blood is running fast, and their wisdom is running short. They do not realise that life is a great trust, attended not only with responsibility but with peril. They do not realise their need of God, and they have neither the time nor the inclination for religion.

While all this is true and should give us real concern, let us hasten to add that a little deeper insight into human life will reveal another fact. It is the fact which Augustine stated long ago—that man was made for God, and that he will find no rest until he finds rest in God. Every man in the build of his being is religious. Every man suffers from the malady of the ideal and he does not want a cure. Every man has mystic depths within him which cry out for God, for the Living God. Religion, after all, is not against the grain: religion is as natural as breathing, and as necessary as the circulation of the blood. The seeming indifference is the froth on the surface. Herein lies our hope and our challenge as ministers of the Gospel and as teachers of young and old.

In the Report on the "Work among the Young" occurs this significant paragraph:—

“The decline in Sunday School attendance is operative in all departments, but the most serious losses occur at the point when the Church should be receiving accessions to Church membership from the labour of the School. It is, therefore, quite evident that here a much fuller co-operation of Church and School is necessary and urgent.”

This main issue, as well as other aspects of the question, was considered of such paramount importance that a whole day was given to the consideration of it at the Leicester Autumnal Meetings. The Rev. Charter Piggott pleaded for the close attention of the whole Church to this problem, and called for “a reformation without tarrying for any,” because we were confronted with hard and forbidding facts—the big drop in the Sunday Schools and the drift away from the Church and Public Worship. It is indeed an imperative call.

The first duty of the Church is to worship God, and the second is to make disciples. To attend to the former and to neglect the latter is to break faith with our Lord. We possess something on trust that is too good to keep to ourselves, and if we would keep our treasure, we must share it. If the Church gives up this essential part of her work, she will have forsworn her calling, and turned her back on the one hope of victory. If our Churches and Sunday Schools are to survive, they must survive, not on sentimental grounds, but because they deserve to survive, *i.e.*, because they are true to their standing and marching orders—“Go and make disciples.”

Some sixty years ago, Dr. Dale made a very remarkable statement—“The Church’s duty is to make adult conversion unnecessary.” There is a world of meaning in that sentence. It means, for one thing, that the Church is morally responsible to do all that lies in her power to bring every child that comes within her walls to Jesus Christ. This touches the very nerve of personal religion and the very heart of the Church’s mission. There are some causes so Divine and some claims so imperious that not to be actively on their side is to make the great refusal. One of our standing temptations is the failure to understand what is involved in our discipleship. “Ye are come to Jesus”—that stands for a level of relationship and friendship that can never be superseded, a level to which we are all called, young and old. It is our special privilege as leaders and teachers to strive to bring the young into this sacred relationship and to terms with the Highest. This means the way of salvation and the finding out of the true values of life and the setting of them in their true order. What better time is there for doing this than in the gladness and glory of youth when the heart turns to God as naturally as the flower to the sun?

Doubtless Dr. Dale felt in his day—as we do in ours—that there were far too many loose ends in Christian work. We do not focus our energies. We preach and teach and pray as though we were on some

endless enquiry with no conclusion to it, or on some commission which never reports ! The business man wants a sale, the barrister a verdict, the doctor a cure, and the farmer a harvest. Why shouldn't we in our Church life look for an annual harvest for the Master ? Why this carelessness in our Father's business and the first business of discipleship ? If we only knew it, the fields are white unto harvest : they are waiting for the sickle. A young soldier said to me at Étaples during the war : " We are all seeking after something better than we have. If you parsons were to tackle us a little more courageously you would get a bigger response than you think." That statement was very true, as my own experience proved. I found that those young men in their serious moods knew that they had not only a mind to be instructed, but a will to be won, and a soul to be saved and satisfied. There was an inner sense of need that opened the door to faith. They knew, especially at times, their desperate need of a Divine Friend and Keeper. They felt that in that fiery furnace something more was necessary than mere tendency towards the good, or an easy-going sympathy with religion. Conviction, dedication, and an open declaration of faith were necessary. " Here I stand, I can do no other, so help me God ! "

Confession and consecration were admitted to be a man's strength and the best shields against temptation. In that camp young men came forward gladly by the score and even hundred, plighted their troth and swore fealty to the King Christ Jesus. They knew and we knew that if we did not press for a decision the world would press for a decision of a different kind.

Our most hopeful field is the Sunday School. The years between twelve and twenty witness the birth of the spiritual, and life begins to be self-directing and self-determined. It dawns upon the boy that he is a responsible being and he feels the need, dimly or clearly, of a governing principle and a controlling purpose in life. He realises the gulf between things as they are and things as they ought to be, for the thing that he ought to be is pulsating beneath the thing that he is. The boy may be outwardly careless, but inwardly he is troubled. What is that but the Divine urge within, and God standing by calling him as He did Samuel ? The inner meaning of that ancient story is that God is within earshot of every child. He can be understood and known by the youngest. Our business is to interpret the hour and the signs of God's call and to urge obedience to it. It is the supreme, psychological moment for the right guidance, for it is the hour of the Soul's Awakening. The heart is waiting to be won : the mind is waiting to be led out of vagueness into definiteness, out of everywhere into here, out of sentiment into principle, and is moved towards the adoption of the Christian principle as the governing principle of life. Unless this is done, youth will be tossed hither and thither by every wind of doctrine or pleasure. They will be at the mercy of the last speaker they have heard, the last person met, or the last book read. But to go down

the way of life armed with Christian principle and purpose, and that in the morning of life, is to be saved indeed. Nothing in this world is better worth doing than this. Nothing is more urgent or requires more personal care and loving devotion. Hand-picked fruit is ever the best, and is not this the Divine fruit of the year?

Here we come up against the old cry for "more labourers." We heard it repeatedly at Leicester; everywhere more workers and better teachers were needed. Why should not those who have the benefit of a superior education take it to the Sunday School, and to work among the young? And how inexpert we are in the cure of souls! If a hundred of our average Church members were placed at a table with paper and pencil, one wonders how many could write down, quite simply, what it means to be a disciple of Christ? There would be almost as many different answers as writers, and some answers would be quite beside the mark. And if an anxious enquirer came, asking the way of salvation, many would be dumb and confused, hardly knowing what answer to make. We have the "grand secret," but we do not know how to express it. Is it any wonder that we are not making disciples?

One speaker at Leicester gently hinted that our teachers deal too much with externals, with the mere imparting of information, forgetting or neglecting the main issue. It is to be feared that there is some truth in that suggestion. There are doubtless various causes contributing to this, and our teachers need all the help and encouragement that we can give them to do their work as efficiently as possible in a difficult time. This is where the *co-operation* spoken of in the Report is so urgently necessary. The fact is we are all in danger of neglecting the "chief end," and we need to be continually reminded, lest we forget. There are multitudes of our young people who are leaning towards Christ, but not trusting in Him. They lean and learn, but do not "trust and obey." They shirk facing squarely the claims of Christ. It is not enough, however, for a scholar to admire Christ and think that he can get through life with endless good intentions. The intentions must become decisions—firm, clear and definite. Culture is no substitute for faith, or respectability for piety, or morality for spirituality. Let the scholar who thinks that he is good enough or as good as anybody else, go to Christ and ask—"What lack I yet?" And Christ will tell the youth of to-day, as of yore, something that will cause the head to droop in sorrow. One of two things must happen—either the great surrender or the great refusal.

This leads one to consider the question of *approach* to the Scholars. Happily, with the advance of knowledge, this matter is much easier to-day. Scientists and psychologists are becoming more and more our allies and helpers. They have given us great studies on religious subjects. Here is an interesting testimony of a scientist:—"For many years I have been thinking on scientific and mathematical lines.

It never struck me that Religion may be more profoundly reasonable than Science itself. Science, I found, was always suspended with an 'if.' It is full of hypotheses: in other words, Science has strict limitations and is provisional. I then turned inwards and found a greater world. I found that consciousness was more than phenomena, the way of intuition more than the way of sensation, and experience greater than observation."

This is an indication of the altered point of view. The old antagonism between Religion and Science is disappearing. Religion is regarded as universal and inevitable. As the garden needs the sky, the lungs the air, the eyes the light, the feet the ground, so the soul needs God. Religion is the open door to the Infinite. Conversion—a term strangely misunderstood and belittled by many—is as normal as the youth's awakening to the call of love, the charm of poetry, or of his country in its hour of need. Its form may vary according to type, temperament and education. We must not expect the child who has been brought up in a Christian home to pass through the same experience as the old, hardened sinner. It is ever a mistake to try to standardise Christian experience.

Bunyan, genius of the soul as he was, realised this clearly. Christian had an intolerable burden of sin, but Christiana and her children had no such terror. Mr. Fearing and his daughter, Miss Muchafraid, trembled a good deal, but not so Mr. Greatheart or Mr. Valiant-for-Truth. Christian nearly sank in the river, but Hopeful never faltered. Conversion with young people is usually more like the opening of the flower to the sun in springtime, or like the break of day, or a coming from the lesser to the larger light, rather than from darkness to light. But in all cases there must be personal decision, a definite confirming of all training that has gone before in the home and the Sunday School, and a definite acceptance of the Christian principles of life.

In our approach to young people it is important to remember that convention and authority make but a feeble appeal to them, but there is one thing that makes a supreme appeal, and that is character. There is a strong strain of idealism in youth, especially in the teen age. It is the time when young hearts "applaud perfection, nothing less." The "Vision Splendid" breaks upon hopeful and expectant eyes like the chaste, fresh light of dawn. In that bright morning atmosphere Christ makes a unique appeal if rightly presented. It should be made clear that His Gospel is not inimical to art or science, or sport, or virile manhood. It does not make our pleasures less: it makes our pleasures *last*.

Experts have been enquiring of young people what aspects of Christ's character appealed most to them. The girls were most impressed by the passive strength of Christ, His patient endurance and His wonderful self-control in the face of bitter opposition and gross misrepresentation. The boys were impressed by His aggressive,

full-blooded manhood, His moral indignation, His resolute dealing with His most powerful opponents, and the way He endured to the end. The girls were impressed also by Christ's capacity for friendship, and His appreciation of home life. The boys greatly enjoyed the way Christ answered the tricky questions of His enemies, and the skill with which He turned the tables on them, and His piercing insight into the motives of men. All this means that Christ still makes the supreme appeal to youth. He is the Man of men ; He is the Hero of heroes ; the Captain whose life was the perfect expression of strength, discipline, obedience, love and sacrifice. This provides us with an open door. Would God that we could unveil the picture and pass the vision on to the youth of to-day at its most impressionable period ! The response would be something beyond our dreams. It is the supreme moment to bring the will to the vote, and judgment to the verdict. If we were wise, we should make greater use of Decision Day in the Sunday School, and of Lent in the Christian year.

Much may be said in favour of Junior Church membership. While the children are developing mentally and spiritually, it is hardly fair to give them the full status and responsibility of membership. But they can be trained for it, and the natural desire for some occasion or act of dedication can be provided for. The children are already familiar with grading in the Sunday School, and, therefore, grading in the Church will not be strange to them. The plan is that at the age of twelve, on confession of faith in Jesus Christ, they can be Junior Church members, providing that they attend a monthly class conducted by the minister and public worship at church. They do not partake of the Sacrament at this early stage. At fifteen, there is a renewed confession of faith, and they can now become " Communicating Church members." At eighteen, they pass into full membership. At each step the names are brought before the Church Meeting in the usual way, and the right hand of fellowship given. The minister watches over every step, and thorough training is given in matters of faith and conduct. This system provides a precious tie between minister and youth, and a closer link between the Church and the Sunday School.

Of course, there are many difficulties to overcome. There is the natural shyness and reserve of youth where the deepest things are concerned. Much tact and patience are required in order to secure the confidence and the confidences of young people. Herein comes the gospel of the personal touch. It is a good thing to encourage them to speak quite openly about religion and freely to discuss their difficulties. They may have very crude ideas about God, the Bible and the Church. There may be much confusion of thought, even as to what Christianity means. Many do not know to what we are calling them, and they are far more concerned about what they have to " give up," than about what they have to receive and undertake ! An intimate, friendly talk on these subjects will do more good than we can ever know.

We must remember also, that our young people have a religious vocabulary to learn and spiritual self-expression to develop. The Christian Endeavour—when conducted on strong, virile lines—has done much good in this direction. It familiarises young people in thought and word and practice with spiritual things. They pray, they sing, give papers and speak in public. They should be encouraged, while memory is young, to learn by heart great passages of Scripture, the classic hymns and prayers, and sometimes to recite them. These will greatly add to their religious ideas and vocabulary, break down shyness and enrich their spiritual life. Another difficulty felt is that the claims of Christ are so searching and disturbing. They remember the case of the rich young ruler. The disciples doubtless thought that Christ would welcome him in the most friendly way—which He did—and that He would receive him on the most easy terms—which He did not. “Who then can be saved?” was the natural exclamation. Hence young people, especially at a later age, think that while religion may be a good thing for old people or people who are naturally pious, it is not a practical proposition for them in the rough and tumble of life. Here is our chance to appeal to the sense of chivalry and courage hidden in the breast of every youth. If the war taught us nothing else it taught us something of the magnificence of the raw material of our youth.

What is our Faith? It is a challenge for heroes. Christ never spoke of His Gospel in any other way than as demanding heroic effort and sacrifice. As a writer recently said: “It is as great a challenge as life ever knew, or any crusader of old ever answered.” It was always “challenge” not “inducement.” We have no authority to offer salvation to the youth of to-day on cheap and easy terms, and if we did, they would despise it. They know that character cannot be bought at bargain prices; they know the severe terms on which excellence in music, art, literature or business is purchased, and they do not expect to gain Christian character without strenuous effort and serious sacrifice. If Christianity should fail because it asks so much, then it would be *high failure*. If it should succeed because it asks so little, then it would be a poor success. Supposing Christ had smoothed the way for that young ruler, and had told him to give a subscription to the poor and had let it rest at that: supposing He had made a primrose path for the young man’s tender feet, instead of the way of the Cross, what then? Christ would have sold Himself, the young man, and the rest of us. To cheapen religion is to destroy it. That which costs nothing is worth nothing. It would certainly never claim the allegiance of youth. What would be the worth of a degree given to a man who had paid the price in money instead of study? What would be the worth of an Insurance Company which took all the worthless lives it could get in order to have a long list of policy holders? When we tell our young people that it is no light task to follow Christ, we have

given them a pledge of the reality of Christianity. When we tell them that they may spend all their lives in following Christ and yet not overtake Him, we have glorified Christianity. When we tell them that the height of Christianity is so lofty that eternity would be too short for its full attainment, we have told them of something that is worth living for, striving for and dying for. It is better to die trying to be a Christian than to live and only succeed in being a worldling.

This does not mean that Christ expects perfection. If the Church were only for perfect people then it would be of no use for this world, for there would be no room in it for any of us. The Christian is not a perfect man, but a man in the making—a man in the hands of the Divine Potter. But while Christ does not expect perfection of life, He does expect perfection of aim, desire and aspiration. "Not failure, but low aim is crime."

This brings us to the all-important question of *Motive*. It is often said that it is profoundly difficult to-day to find a sufficient motive for living the Christian life. Men are no longer afraid of hell: they are far more afraid of microbes, and they pour scorn on the Gospel as a selfish and self-saving concern. But personal safety is not a thing to be despised. Are we not urged on all hands to put "safety first"? We, also, need "safety" in a moral and spiritual sense, here and hereafter. We do need to be delivered from the disintegrating and destructive power of sin. The Gospel is indeed "protection" and it is the Everlasting Mercy. That, however, is only the negative aspect. There is a great, positive aspect. We invite our young people to come to Christ for full, free and complete self-development. "Ye are complete in Him." Christ calls them not only to the higher things, but to the Highest. They will never be or do a fraction of what they ought to be and do unless they know the Man Christ Jesus, and surrender their lives to Him who loved them and gave Himself for them. It is the ringing challenge to press towards the mark, to the fulness of the stature of the man in Christ Jesus. "It ought surely never to be difficult to associate manliness with Christianity," Dr. Curtis, of Edinburgh, says, "to secure for Christian truth a place in the sum of knowledge, to show that faith is a part of every man's decent equipment for life, to claim for reverence, humility and purity a first place in the ideal of an all-round man, and to claim it in the name of Christ"—this is surely a worthy, animating motive. Youth need not be afraid of sacrifice, for Christ will take nothing from them that is worth keeping. Obedience to the upward call will be its own exceeding great reward, and fidelity to the best within them will be a far more powerful motive force than following the line of least resistance, or the line of self-indulgence. Human nature, given a chance, is full of hidden heroisms, and if Christ is reigning within as sovereign over self, then there is no limit to spiritual attainment, and there is no end to the resources which they have who take life from His hand and on His terms. No one is

condemned to fight a losing battle but is assured of a crowning victory. So the motive is of the highest, and the Power behind it is of the greatest.

It is not only a call to realise oneself to the utmost after the manner of the Man Christ Jesus, but a call to the Service of the Kingdom of God as well. We must place a new emphasis and give a richer meaning to consecration, so that it shall cover the widest reaches of that old and familiar word. Let a man realise that he is called to be a co-worker with God in the redemption of human society, and to fill a worthy place in the grand scheme of things, he will then feel the thrill of the cleanest and purest motive that the heart of man can entertain. By the lifting power of this motive, he will be swept out of himself into the larger vision and purpose of God. The master-motive, therefore, is Love—Divine in origin—expressed in self-development and unselfish service for God and man. There was a sharp reaction from the older motive of mere safety, but there will be no reaction from this motive while time lasts, and it will never fail to make its appeal to the God-given ideal in the breast of youth. This was the motive that Moody always brought before his hearers. His appeal came like a burst of sunshine in springtime, and the people, young and old, responded and rejoiced exceedingly.

If it be not an impertinence, may I venture to appeal to my brethren in the ministry? Was there ever such a high and holy task as ours is? Was there ever such sovereign service? Alexander Whyte used to tell of an old Puritan preacher who wrote in all his books, first, his name—"William Perkins"—and then underneath, "Thou art a Minister of the Word, mind thy business." His business was to preach the Word and to draw the net: it is ours too. But have we lost the art of drawing the net? We have a Gospel of which we have no need to be ashamed, but from one cause or another its infinite charm is largely hidden from the people. Would God that we could deliver the message with such a ring of reality, such an accent of authority, that men may know that we are indeed the ambassadors of the Eternal, and that we have in our hands that bread of God by which alone the hungry soul can be satisfied. Let us mind our business!

Unquestionably, the most urgent note needed in our preaching is the Evangelical note. What do we mean by the Evangelical note? We mean the note that seeks to make the living God real to men and women and to generate a deep personal faith in Him, so that He may become real dynamic power in their lives. The sanest and loveliest thing in the world is entrusted to us—the Gospel of Christ. Would that we had the gift and the grace to present it in the fairest and most royal way! In the days of His flesh He spoke in terms "understood of the people," and so must we. God never changes: Christ never changes: Truth never changes: but man changes (not fundamentally), life changes, and speech changes. Our presentation

the Truth to-day must be more in terms of Psychology than Teratology, of the Cosmos than the Logos, of Social Science than Therworldliness, of Challenge than Reward, of the Catholic than the Ethnic, and always more persuasively than dialectically. Intellectual dialectics on Mars Hill will never take the place of the appeal of the Christ crucified. It is not enough to present the truth. It must be so presented as to gain a verdict. This means that it must pass not only through the cool springs of reason, but through the glowing chambers of the heart.

In view of the Sunday School Week next March the Report urges a earnest attempt to reach the *homes* of the children and young people. The sheep must be sought and found as well as the lambs of the flock. alas, the parents as a whole are unreached and uninterested. The fatal logic of fathers and mothers is that while the teaching of the Word of God is good for children, it is to them a matter of indifference. Surely this means to us the call of God to carry the Gospel to the homes of the people with its call to surrender, and its promise of peace. Let the long arm of the Church reach every family in any given district! It is a delusion to think that upon the minister alone and a few faithful workers devolves the responsibility of the great Evangel. Someone has said—"We know what God and Luther can do, what God and Wesley can do, what God and Moody can do, but the world has yet to learn what God and all His people can do." If every Christian—every man is a hero or an oracle to someone—were to single out some other person and by prayer and service seek his redemption, what a turning God there would be, and what a resurrection there would be in our midst! The decline would be quickly arrested.

The Church in general must cease to take only a "far-off interest" in these things, and must cultivate a new sense of the greatness of her opportunity, and a new abandon in the adventurous faith which is hers. So many neither help God nor hinder Satan. The problem before us is great, and yet it is very simple. It is not—will this or that promise be fulfilled? Or—when is Christ coming again? It is this—will I submit myself to His Will? Am I prepared to place myself on the Altar of Service? Am I willing to follow the Captain of the Lord's host whithersoever He goeth? But it is very difficult to awaken the whole Church thoroughly, and to cause it to move like a mighty army. Revival is the great need of the Church. Never was the Church more thoroughly organised and never were her ministers more thoroughly equipped than at the present time. Yet who does not feel that the one thing needful is a deep surging movement of the Spirit of God that shall give authority to those who preach, reality to those who hear, and bring living power to the multitude? The Church is not fair as the moon, nor as the sun, and terrible as an army with banners.

But a new day is dawning: it may be nearer than we think. Through the ages, Christianity has come sacred with a thousand memories

and a thousand triumphs over its enemies, and down the ages it will continue to come until the triumph is complete.

Let the Church give herself to prayer. Every great spiritual movement from Pentecost down to our own day has resulted from prayer. If we could only use to the full the Church's capacity for prayer, the Gospel once more would become a transforming and transfiguring power in our midst. Here is an illustration indicative of the effect of prayer in a single Church. Dr. Horton, some time ago, conducted special services in the Midlands. When he arrived, on the Saturday night, he was met by one of the leading officers of the Church who gave him a very gloomy picture of the Church and prepared him not to expect any great results. This was not very encouraging, but when Dr. Horton came to the pulpit, he felt instinctively that there was power in the atmosphere. The special services were greatly blessed and among the converted were two of the down-hearted officer's sons! Then a secret was revealed. Four old men belonging to the Church had agreed privately among themselves to meet two or three times a week for prayer months before the time of the Mission. They could not help with money, for they were poor; neither could they help with much active work, for they were feeble; but they could pray. They travailed in prayer and the answer, according to promise, was above all that they could ask or think. The humblest can put his hand to the greatest task and the lowliest can help on the Divine purpose. We can all co-operate, sow the seed and bide His time. Are there not laws of growth and ripening? Some day we shall put in the sickle and reap, because the harvest is come.

One thing is certain that when we fall back upon God we are sure of victory, and as Mr. Moody used to say: "If God be your partner make your plans large."

IGNATIUS JONES.

“THEOLOGICAL APHORISMS.”

IN the year of Queen Victoria's first Jubilee, I was in the South of France, releasing a senior relative who desired to attend the General Assembly of his church. My path in life seemed closing against me; and I tried to compose the turmoil of my own thoughts and beliefs by shaping out a set of what I termed “Theological Aphorisms.” The main formative influence in my mind was Ritschl's 3 vol. monograph on Justification, though I did not sit at the great man's feet with anything like entire submission. More directly and immediately, one of George MacDonald's novels, *Donal Grant*—in which he preached with almost more than his usual fervour his dogmatic gospel of universal salvation—caused me very painful searchings of heart; until I had to confess that I dared not concur in that reading of the message of Christ. The traces of this particular exercise of soul may be discerned once or twice in what follows.

The Aphorisms were submitted to a few friends. One I think approved, and one disapproved, while a third told me—perversely enough—that “Dr. Begg,” the great champion of Scottish Fundamentalism in those days, would “take me to his bosom” and embrace me. I worked further at my draft, pencilling numerous additions, but finally threw it aside in favour of a couple of pamphlets and then of a volume of *Essays* on special theological topics. So the sketch of 1887 has remained in cold storage for more than half a lifetime, until it turned up when I was removing house recently. With the Editor's concurrence, I am offering somewhat full selections to the intelligent public of 1927. Anything in square brackets belongs to the pencilled additions.

The late Dr. Forsyth once (in 1897, I think) characterised a theological paper, to which he and I had been listening, as “like the black volumes in T. & T. Clark's ‘Foreign Theological Library’”—a cleverly turned phrase. I fear that in expression, and possibly even in thought, my paragraphs may appear similarly *démodés*. Yet I do not feel at all ashamed of that much younger man who once was I, or of the “lonely sorrow” which he endeavoured to trace.

The Being of God. Reason as in us, being on one side secondary and subordinate to the reason embodied in things, suggests the idea of a type of reason which it does not itself realise.

The Personality of God. Although the world is only a contingent manifestation of the absolute reason, yet we possess an absolute manifestation, united to us, in the idea of duty and in kindred ideas; for these, whatever metaphysical theories we may hold about them, do proclaim themselves absolute in their goodness and transcendent, not relative, in their worth. But, if the moral law is absolutely valid, this postulates the personality of

the absolute reason, *i.e.*, of God. For moral ideas have meaning only as between persons.

The Knowableness of God. The personality and archetypal goodness of God, postulated by morality [and aspired after by every religion], are verified to us in Jesus Christ, in whom God is known because He pleases to make Himself known. Nor is there a saving and blessed knowledge of God elsewhere, but only in Jesus Christ.

Sources of the Knowledge of God. . . . Yet, in subordination to Christ as the only sure source of divine knowledge, God's works in the world, and God's voice inwardly in the heart and conscience, help to reveal God and His will. For when by faith we see the world as God's world, then—however our first impression of the world may come to be modified in the light of the idea of God—yet we cannot help learning about God from His works. And all true faith includes a moral intuition of the heart. Still, both our inferences from God's works and the suggestions of the Spirit within us come to us mixed with error, and need to be clarified in the light of revelation.

The Inscrutableness of God. From the nature of the case God, as the archetypal Reason, perfectly comprehends us, but is imperfectly comprehended by us. Therefore a rationalism which insists upon comprehending everything can learn little or nothing. By faith, on due evidence, we *believe* in God as, to us, unsearchable, yet infinitely good—declared in conscience, revealed in Christ. To part with the sense of God's inscrutableness is to part with the only possible peace which a created spirit can know. God's *Daseynsform* (μορφή Θεοῦ) is unknowable.

Providence. God, as absolute and as reason (spirit), cannot be in time and space. But His works are. Hence the relation of God to His works is inscrutable to us, and must continue so unless we could become gods. We know things with a real though partial knowledge—the relation of the finite to the finite, of the relative to the relative. But the relation of the universe to its creator, or of the finite to the infinite, must be of an entirely different kind. Hence we can do no more than postulate the immanence of God in His works; but that affords reasonable ground for our believing in Providence.

Prayer. God, as immanent in His works, is able to answer prayer. As transcendent, or as personal, God is able and willing to listen to prayer. And we have warrants for alleging God's transcendence of that self-revelation made in His material works—the warrants of conscience and of Christ.

Creation. And yet, though the world can never fully express or image its maker, we are sure that God, Who does nothing vainly or capriciously is not playing with His creation, has ends to serve by it, and finds a value in His works. God is not pantheistically dependent on His works or subordinate to them; He is personal; He is moral. Yet He acts everywhere with a reason for acting, and everywhere with the highest reason. The full meaning and significance of this wonderful universe, which is brim-full of reason and life, we may never learn; although, in other states of being, we may see more of the use of the world to God than we now can do.

The Will of God. Meantime, and always in the first and chief place, we believe that God must be interested in man's achievement of those ideal aims—truth, beauty, goodness—in the search for which his life is meant to be passed; and this, even although man's achievement is a process in time, always beginning, partial at the best. For morality is a link between man and God. By endowing man with His own image—with intelligence, practical reason, conscience—God has given definite rights to man as well

as duties, and has made possible a partnership between the finite and the infinite.

Natural Religion. The chief rights which men have been led to postulate from God are freedom of the will (which, concretely viewed, turns out to involve divine grace) just judgment and immortality.

The Fall. These rights and the whole religious relation are disturbed by sin. Theology has been ready to assume that they are actually annulled by sin. But however deep may go the mischief of that mysterious and accursed congenital taint—and no wise man but will admit that, in himself, it has been such that God might well have hid from him His gracious face for ever ; though no good man will lightly be generous at the expense of others, to make such confession regarding them—yet, deep as sin goes, we know that it cannot warrant God in inflicting the penalty of obdurate wickedness where there has been no way of escape. And, whatever may be the apparent phenomena of human life in the world, we know assuredly that the Father of Jesus Christ will never wish to seek “glory” in that fashion.

Imputation (i.e., of Adam’s guilt to us). . . . Immoral . . . hateful, false.

Conviction of Sin. Natural conscience contains enough to condemn mankind for sin ; but the only system which deals in a serious spirit with the testimony of conscience is the religion of the Bible.

Original Sin. This contribution towards unveiling the mystery of sin, and this only, is made by the gospel, *viz.*, that all wrong doings—against a man’s better self or against his neighbours—are due to his estrangement from God, and to the want of faith in Him and fear of Him. This is part of the witness of Christianity to the world. It can never be proved by syllogism, and is—to our antagonists—a mere dogmatic assertion ; but to an awakened conscience it vindicates itself.

Necessity of Mediation. God, in dealing with men, never acts barely on His omnipotence, but always proceeds by moral means.

Freedom and Necessity of Character. It may be admitted that God could justly have selected a method of dealing with the sinful race of man which would have included no prospect of salvation for any. And it must be firmly maintained that no sinner can lay claim as of right to the blessing of Christ, but justly expects the reward of evil deeds. Yet, if God might have acted holily and adorably in dealing otherwise with mankind, it is nevertheless plain that God acts still more holily and still more gloriously in giving Christ for the world. And, as God always follows the highest ends, we know that this gospel is no accidental resolution, but the necessary manifestation of Him Whose name is love, and Who cannot deny Himself.

Electing Grace. . . . God’s means of dealing with sin is the mission of Christ, which is (not indeed the forensic, but) the moral presupposition of our salvation. This mission is both the revelation and the realisation of God’s eternal purpose of grace. In it God makes Himself known to us, and [once for all] knits the human race to Himself [with indissoluble bonds].

Our Knowledge is within Limits of Experience. . . . Whether the incarnation of Christ would have been the proper complement of a sinless humanity, living and growing in the light of God and doing His will, it is not for us to determine.

Christ’s Prophetic Office. In its aspect as a revelation, the mission of Christ is not confined to His words but includes the whole of His work, *i.e.*, the progressive realisation, under conditions of time, of the contents of

His person. In word and work Christ reveals God in His Fatherliness and in His forgiving love. He also reveals the true nature and full compass of righteousness, or the moral ideal, which He calls *the Kingdom of God*; and He presents Himself to us as the ideal man, our example, and the proof to us how much is contained in the possibilities of man's life on earth as God's child.

Evidence of Christianity. The proof that Christ is really the God-sent Saviour lies *first*, in the uniquely and effectively moral character of Christ and of His Gospel, which makes the latter solitary among all systems of religion and also of morals; *second*, in the claims which it is historically certain that this matchless teacher and saint made for Himself; *third*, in the correspondence between Christ's offers and our necessities; *fourth*, in His mighty works as tokens (*σημεῖα*) of the presence of Divine power, and especially in His own resurrection; *fifth*, in the testimony of the Holy Spirit, of Christian experience, of the Church. All these proofs taken together do not amount to a demonstrative certainty, but they reach the appropriate degree of moral probability with which God is pleased to appeal to our consciences.

Place of the O.T. An auxiliary yet important evidence . . . the appropriate preparation for Christ . . .

The Active Obedience. The work of Christ, considered as the realisation of God's gracious purpose in this sinful world and towards this sinful world, consists in the first place in the maintenance of Christ's own sinless righteousness (*John 15¹⁰*). And, as the sin of man—according to God's testimony—consists radically in man's aversion from God, so must the righteousness of Christ, which is to heal man, consist essentially in dependence upon God; so that Christ Jesus, measured by the standards of the earth, appears as a religious genius—solitary and unique; while in the language of heaven He is described as the only-begotten Son.

The Atonement. In the second place, Christ's realisation of God's gracious purpose is subject to these two conditions—that His righteousness must attain the highest possible perfection (*Hebrews*), and that, as it is destined for the world, so it must be achieved in communion with it—in sinless communion with a sinful world. Both conditions are met in the death of Christ at the hand of sinners. . . . Christ by death and resurrection has made a pathway back to God for all who, like Christ, *die to sin, i.e.,* fear sin more than they fear death.

Person of Christ. In endeavouring to conceive of the sinless life, lived among sinners for their salvation, from a single point of view as a moral whole, we are inevitably led to regard it as a great self-sacrifice. But this view of the gift made to us by Christ's love, inevitable as it is, cannot be retained unless we think of Christ as *pre-existing*, and as willing the sacrifice while in a pre-existent state of blessedness. There follows from this the thought of Christ's incarnation as a *self-emptying*, not only of blessedness but of divine predicates. . . . Although there is no Before with God, and although His real *μορφή* is inscrutable by us and by all outside His own self-consciousness. . . . yet this doctrine of Kenosis remains the necessary *Vorstellung* by which our ignorance expresses two moral facts—that Christ in self-sacrificing love, came to us out of the divine glory, and that Christ's humble love would not endure to be baulked of true and complete humanity even by shreds adhering to Him from the Divine glory itself.

Christ's Exaltation. The complement to the doctrine of Christ's Pre-existence is . . . His Exaltation. . . . The religion of Christ is the

absolute religion, incorporating all that is of truth in any other quarter, abrogating the right of half-truths to a separate life. Visibly, unless we believe in Christ, religion is impossible in our day. But the religion of Christ is the Person of Christ. We are thus constrained to recognise the absolute and eternal significance of His person. Who can this be but God? If one who is not God gives us salvation while God gives only a material existence, the Son is greater than the Father. But, if Christ is God, there is no need to weigh the glory of the Son against the glory of the Father. For their glory is one. . . .

The Trinity. The Athanasian doctrine of the Trinity has two roots. On one hand, it is perhaps the deepest and subtlest of all speculative constructions of the Godhead, offering light upon the problem of the Divine self-consciousness and upon the essential nature of God as being love. On the other hand, the doctrine of the Trinity represents revealed religious truths—the Fatherhood of God, the Godhead of Christ, and the mission of the Holy Spirit. If it is understood in the latter sense, as representing these truths exactly with nothing added, no objection can be made to it. But, if we are asked to pledge ourselves to metaphysical views—however attractive as speculations—regarding the nature of Godhead, then we must observe: *first*, that necessarily God’s nature is inscrutable; *second*, that it is hard to see how a transition can be made from the “Trinitarian process” to the incarnation of the Second Divine Hypostasis; *third*, that the [ecclesiastical] doctrine of the Trinity is not taught in the N.T. and cannot be got from the N.T. by any fair expository methods, and therefore cannot be reckoned among truths necessary for salvation without abandoning the great Protestant thesis of the sufficiency of Scripture, and without incurring the condemnation pronounced on those who “teach for doctrines the commandments of men.”

Religion in the Church. The Church’s function is to bear testimony, to its own members and to all mankind, for God, Christ and the spiritual order. In so testifying, the Church must make plain that the man who does not possess peace with God and fellowship with Him through Christ possesses nothing. But, in view of the manifoldness of spiritual life, the Church must beware of identifying spiritual life with any one of its forms, even with a generally useful and important form. Especially the Church must not so require the conversion of children as to deny that the Church’s children are by birthright joint-heirs with Christ.

Religion in the World. The Church herself possesses only one single department of labour for the Kingdom of God, although the most spiritual of all. But, besides witnessing to the absolute necessity of the inner life, Christianity adds its blessing to all methods in which men, taught by God, pursue the ideals of truth, beauty and goodness. It is thankful for the gifts of civilisation and for the gospel of the secular life. It not only encourages but commands men to find out what is their own special vocation—what is their due contribution to the moral wealth of the Kingdom of God. We are not to postpone any part of the moral ideal until such time as preliminaries appear to us further advanced; though of course every man, in deciding on his own duty, must consider whether a thousand crying needs may not intercept him on this side of the one task for which he is intrinsically fittest. And yet we cannot develop any part of the body spiritual by the atrophy of other parts. For it is the plain will of God, as revealed in the nature of things, that the general process of the growth of man’s fellowship in society, *i.e.*, of the Kingdom of God, should go on here, in the midst of sin, and that the largest gain upon the kingdom of darkness should be made not by ignoring

everything else in order to push the Revival, but by universal faithfulness to the duties assigned to us as our vocation in God's Kingdom.

[*The Devil.* It is Sadducean to deny that man may be tempted by disembodied evil spirits, as he is every day tempted by embodied evil spirits. But the doctrine of Satan is a late growth, which we can trace stage by stage in the Old Testament. And, unlike some other late growths, it does not enter into the heart of religious experience. We are saved by believing in the source of all good—not by believing in the personality of the evil power. And, where there is a developed doctrine of indwelling sin, the conception of a personal tempter comes to be of little importance.]

Extraordinary Grace. When we compare the revealed character of God with the ocean torrent of human souls which has been passing for ages into the unseen world, it becomes morally certain that God has other agencies in the employment of His Gospel besides those which are visibly at work on earth. Yet we have nothing directly to do with these—of whatever kind they may be. We have to be faithful to our own calling in the Kingdom of God.

Grace and Judgment. While the gospel of Christ promises absolute peace to a simple trust, it announces a judgment-seat where everyone shall be rewarded according to his works. Though we may be unable to see how these principles articulate into each other, we are not at liberty to retrench either for the other's sake.

The Awfulness of Responsibility. The same gospel, which tells of a mercy that never fails, speaks also of a solitary opportunity and of an irretrievable loss.

The Bible as Revelation. . . . [In the gospel God does not reveal doctrines but reveals Himself. Or, He reveals His Son Jesus Christ. Or, He reveals "a righteousness of God." These are different aspects of one and the same truth. Doctrine, in or out of the Bible, is an approximate endeavour to formulate these truths—with their consequences—in a coherent system.]

Faith and Intellect. Christian faith is a moral assurance, dependent on a small number of intellectual certainties, which are supplied to it by science. Nor may the Church rightly exact more of men than the profession of simple Christian faith.

Use of the Bible, and Intellectual Questions. The devotional use of the Bible impinges upon a far larger number of intellectual problems. Here also Christian piety must be content to accept the verified results of scholarship, and to leave uncertain whatever is uncertain. Both theology and religion move in the region of probabilities; and this circumstance enters alike into our probation and into our education.

Interpretation of the Bible. No one can be trusted as an interpreter even of the words of Scripture, to whom the record of revelation is simply the most pathetic chapter in the history of illusion. On the other hand, the attempt to exclude all gradations of certainty from Christian belief, and to make us accept theology wholesale by recalling us to our "rule of faith," is meaningless, in view alike of the critical discussion which precedes exegesis, and of the uncertainties which survive it. If resolutely and honestly persisted in, such an effort will inevitably lead to an unprotestant rule of faith.

Claims of Evangelical Traditionalism. That dogmatic school which knows nothing of doubt is apt to suppose it achieves a triumph if it shows a bare logical possibility in its favour—a bare possibility of the correctness of traditionalism in things critical, of harmony in Scripture history and in

scripture doctrines. But such is not really the case. "Probability," as we have told the unbeliever, "is the very guide of life"; and we dare not abandon probability, or associate with the one needful faith which saves, and to which we cleave with the whole heart, a crowd of lower probabilities, of mere possibilities, of downright improbabilities. Or, if possibilities were to be held as certainties, we should at least expect the New Testament to say so, and to formulate for us the possibilities in question—critical and doctrinal. But the New Testament nowhere does this. The "wood, hay and stubble" of the evangelical tradition—its "teaching for doctrines the commandments of men"—might suit the slaves of a corrupt Christianity; but candour enters into the obligations of those whom the truth sets free, and apologetic dishonesty or sharp practice cannot serve the cause of Christ.

Moral Nature of Real Faith. It is not to be admitted that any good man really believes the truth on authority. Whatever he really believes, he believes on the witness of the Spirit, feeling (though half unconsciously) the moral probability and practical pertinency of the truth—seeing light in Christ's light.

Place and Use of Theology. As society, though not the individual citizen, needs philosophy, so, while faith is enough for the individual Christian, the Church needs dogmatic theology—a scientific account, so far as attainable, of its spiritual wealth; and this in the interests both of *certainty* and of *completeness* of spiritual experience. Theology works with the facts and principles of nature, but chiefly of revelation; religious faith and experience are present in it unconsciously and formatively, rather than as part of its given materials; and the Scriptures serve it as a guiding clue and as positive suggestions of truth, rather than stand between the inquirer and religious truth as such. Necessarily, theology is always approximate in its results; and these results possess validity and importance in proportion as they have practical bearing.

Faith and Doubt. We cannot believe at will, and it would be sinful to allow our candour to be overcome by any bribe or threat. Yet the doubting man, who wishes from the heart that the gospel were true and that the universe were in the hands of Jesus Christ, encompassed though he may be with difficulties will—if he be but loyal—see all his difficulties disappear; he is possessed of true faith and is a Christian.

ROBERT MACKINTOSH.

A PEOPLE WORTH SAVING.

THE relations of Turks and Armenians during the last century constitute for the most part a terrible record of hatred and massacre. We are naturally tempted to see everything as unrelieved gloom. But are there no green oases in this desert of sorrow, no little flowering isles of goodwill in this ocean of iniquity? These are some of the questions which I put to myself a while ago, when asked to do something with my pen to help the Armenian cause; more specifically I wanted to know if it were not possible to collect instances of individual Armenians striving to follow out their Master's precepts, bidding us love and pray for our enemies and return good for evil, yes, the direst evil.

I was encouraged to hope that such instances could be found amid the unutterable tragedies of the last twelve years by my own experience in Constantinople in 1912 and 1913. Then we were generously assisted in our work of relief for homeless Turks—refugees from the Greek and Bulgarian invasions—by Armenians who had lived through the time of the more localised massacres of 1895-6 and 1909. I remember especially a little ever-smiling Armenian nurse, who moved about on her errands of mercy among the wounded Turkish soldiers—the only Christian nurse, I think, in the Hospital; and an Armenian youth, who for months acted loyally as my interpreter in dealing with the refugee peasants.

Considering their experiences, one would expect a spirit of revenge to be generally prevalent among the Armenians. Revenge is human, it is said, and revenge is sweet. And it is admitted that many Armenians are no better than those of other races in this respect. An American missionary, however, who has lived for the last forty-five years among them, gives it as his opinion, that where opportunity has offered, there has been much less revengeful action than might have been expected. And the enquiries that I have made of various individuals in the Near East have brought a recital of a large number of cases where the spirit of love has triumphed over hatred—too late indeed to arrest the deed of violence, but for all that fraught, to the eye of faith, with an incalculable potency in the realm of spirit. It is this factor which renders these slight stories and bare notices of men and women with goodwill to their enemies of such tremendous importance.

Moreover, there has been, as far as I know, no definite, organised pacifist teaching among the Armenians. Thousands of their young men fought, and fought well, it is said, against the Turks in the Russian armies during the War. There is at least one authenticated instance known to me (at Urumiah in West Persia in 1918) of Armenians in their turn massacring Moslems, when they got the upper hand. For this

reason the emergence of a Sermon on the Mount spirit towards enemies here and there among individuals is more sublime and wonderful than it would be in the case of a people who acknowledged the leadership of a Gandhi, or who had been educated in the traditions of a Quaker or other pacifist sect.

The first witness I shall call is Miss A. M. Burgess, now caring for Armenian refugees in the island of Corfu. She is widely known as head of the Friends' Armenian Mission at Constantinople for many years (including the period of the War) and as an invaluable ally of the Armenian community of that city. Indeed, a British Ambassador is credited with the remark that she had more influence with the Turkish Government than he had! Miss Burgess is one who expects a high standard of "forgivingness," of goodwill to enemies. "It is a truth of Christianity I love to emphasise," so she wrote to me recently: "there is no phase of the Christian doctrine more difficult for a naturally vindictive nature to accept or to try and practise. I have often told Armenians, especially after the signing of the Armistice, when the Turks were much discouraged, 'Now opportunities swarm around you for showing the Christian spirit to the Turk.' " Then she continues with commendable frankness, "The Armenians are made up of all sorts of natures and dispositions, just as our nation is. I have found those who are spiritually-minded, seeking to carry out the teaching of Christ, glad to do something to show their goodwill to Turks. I have found indifferent Christians, who have not even entertained a thought of doing good or bad. There have been some known to me, who have shown vindictiveness in various ways, and by that spirit have brought harm to the harmless and suffering to those of goodwill."

After this admission, Miss Burgess tells of two of her Armenian helpers in Constantinople, who had suffered the cruellest losses of family and home at the hands of the Turks. One, whose husband had died a martyr's death at Marsovan, used notwithstanding to repeat in her sorrow, "The Turks know not what they do; I pray for them." She used to visit Turks still and hold on to old friendships among them, saying, "I love my Turkish friends, and they sorrow with me in my sorrow."

The other woman, whose customary attitude of mind was similar to this, came up one day with great anxiety, saying, "A Turk is at the door asking for help; he looks so poor and miserable, pray, may we give him food or money to get food?" "If thine enemy hunger, feed him," came naturally to her heart.

From other correspondents I have received a number of notices, based on the accounts of eye-witnesses, of Armenians who have gone to certain or probable death praying for their enemies the Turks, in words usually more or less directly reminiscent of the Saviour's words on the cross. In the absence of descriptive detail these statements are not impressive to quote, but each of them surely

represents a glorious outburst of heavenly light in the dreary tragedy of the Near East.

Here again are two little vignettes, each involving actions as well as prayer, to which a certain amount of local colour is attached. They were sent to me by a Protestant Armenian pastor now at Athens.

"I know an old man, a deacon in my church in Aintab years ago. I called upon him in his shop one day. There was a huge crowd. He was awfully beaten by a Turk. The Turkish neighbours, who knew him as a true Christian for many years, told him to appeal to the police. He said, 'No, that is not my way. My way is to forgive, and love this man.' The crowd was amazed."

The second picture might furnish the central incidents for a novel after the manner of Dostoieffsky or Tolstoy.

"I was a visitor in a house in Kilis (in Cilicia). An old, blind beggar came and said, 'I and my family are starving. Mercy upon us.' This man in 1895 had plundered that house, killed the father and son, leaving a widow with some orphans. The widow got up and prepared a bag full of bread and other provisions, and gave it to this old beggar, and then coming in she offered a prayer, saying, 'I thank Thee, Father, that I can show Thy love to this poor man, who has killed my husband and son, and taken away what I had.' All of us were in tears, when she was praying."

The narrator of these stories, who says that he has lost eighty members of his family directly or indirectly through Turkish aggression, describes his aged mother, who survived in a miraculous way, as saying, "I have hope and faith to see my God and beloved ones in heaven, but I am thinking about the Turks, what shall be their end? May God be merciful to them!"

I remember, when I was myself in contact with Armenians at Constantinople in 1913, wondering whether there were those among them who were able to apply to their own people the great ideal of the suffering Servant of the Lord, which we find in the book of Isaiah, especially in the fifty-third chapter. We have reason to think that this chapter gives us not only a picture of the one supreme Saviour of the race, but in a lesser degree a representation of the redemption which the consecrated souls in Israel might bring to their enemies, whether of Babylon or, later, of Rome. To some extent the *Book of Jonah* shows this ideal in action, when it represents the Jewish prophet sent by God to save the people of Nineveh from destruction by his preaching. May not Jonahs, by the power of Christ, be raised up among the Christian peoples of the Near East?

The chasm of separation between Moslem and Christian in this part of the world to-day is to all appearances at least as impassable

was that between Jew and Gentile in ancient times. Yet there are among the Armenians some few, at any rate, who can see themselves as the prepared instruments of God to bring the salvation of Christ to the Moslems. The following illustration, drawn from a letter of a Frenchman who is responsible for organised work among the Armenians, seems to come very near to the ideal of the suffering servant. This gentleman, M. Paul Berron, of Strasbourg, had working for him in Damascus an Armenian pastor, who, although he had been nearly killed a dozen times, still stuck to his work. His wife, living in a distant village with the children, wrote to him to the following effect, "If it means that we are being prepared by our sufferings to evangelise the Moslems then we can only pray, 'O Lord, send us more agony that we may be more completely prepared!'"

Few indeed can live up (even in aspiration) to the level indicated by the last quotation; but there are others who in a quieter way are preparing to preach the Gospel among their enemies. There now exists at Athens a *School of Religion* "for the training of Pastors, Priests, and other Christian leaders in the Near East." It is controlled by the Board of the Congregational Churches of America, with a local committee of management. Carried on in Asia Minor before the War, the work of the School was necessarily interrupted between 1915 and 1922, when it was re-opened first at Constantinople, then at Athens. The object of the School is to train young men and women for the service of their fellows, whether they choose to go into the ministry of their several Churches or into social work or teaching. Its course includes biblical study, church history, psychology, teaching method, and the study of modern social movements. The students consist of Greeks, Armenians, Bulgarians, Russians, and others.

But to some in training here there is opening out a wider field of service than the natural one among their own race. The Dean of the School, Dr. Ernest Pye, wrote recently in reference to this objective as follows:

"During the last semester Armenian, Bulgarian, and Greek young men and women were making a serious and purposeful study of Mohammedanism. The decision . . . grew out of the conviction . . . that Moslem peoples constitute the heart of the religio-social problem, and that we shall do most for the Christian races by drawing them into vital co-operation. But the accomplishment of this calls for deep changes in attitude, both on the part of those who are to forgive and of those who are to be forgiven."

The needed change of attitude seems already to have taken place among some at least at this remarkable institution. Two of the teaching staff of the School are Armenians. One, who instructs in homiletics and pastoral care, is the Protestant pastor whose stories I have quoted earlier in this article. He writes to me of his wish that his people could be known in the West not only as a most suffering

people, but also, perhaps more than that, as a people gifted to spread the Kingdom of God in the Near East." The other Armenian lecturer has actually charge of the study of the Moslem world which we have already mentioned, besides teaching Old Testament history and religious education. This man, a scholar of distinction, who has never meddled with politics, has endured beatings and imprisonment under the most distressing circumstances at the hands of the Turks. Yet he, like his compatriot and colleague, has cleared his soul of animosity against the Turk, and both of them, as an English friend who knows them writes, are "always ready to show the Christian spirit and not in a forced way, but in a sweet natural way, a credit to the name of Christian."

Many, into whose soul the iron has entered, will shake their heads at the expectations of these sanguine Christians, and maintain that the Turk—the "unspeakable Turk"—is a brutal creature beyond hope, beyond the reach of civilising or evangelising efforts. But such an attitude is surely unworthy of a disciple of the Son of Man, and it is contradicted by the achievements of many of His followers. Moreover, even the *facts* of recent years give some solid, if slender, ground for hope of a change in this most difficult of fields. I will only allude here to two lines of evidence that count for myself.

To the first I referred at the beginning of this article—my own experiences fourteen years ago, as centred in my friendship with a certain peasant head-man, Mustafa, son of Ali. How well I remember a time of prayer we had together, my young Armenian interpreter, the stalwart Turk, and myself, before we prepared for rest beneath a twig shelter among the charred ruins of a Turkish village in Thrace, burnt to the ground by the Christian invaders: and how the ex-soldier allowed me to put away his revolver and cartridges, because we were on a mission of relief and might rely on the protection of Heaven. "Yes," he responded (and I knew enough Turkish to understand him), "Allah sends His angel guards to avert evil from those who trust Him."

More substantial, if less romantic, is a piece of evidence that comes to-day from the Euphrates, where a Moslem chief of a Bedouin tribe, Hadjim Pasha, has been for some years past acting as protector of a colony of at least 270 Armenian refugees whom he has invited to settle on his lands. There, at Tel-Samen, Arab and Armenian live peaceably side by side, the Arab learning new methods of cultivation from his Christian neighbour. True the Turk is not in question here, but there is reason to think that on a smaller scale there has been much secret friendliness on the part of individual Turks towards the miserable victims of their tyrannical government. Such at least is the opinion of Joseph Burt, the latest investigator of this sad Armenian problem.

One word more. Those readers of this article who would like to have the latest information about the past history and the present

pects of the Armenians cannot do better than secure a copy of *The People of Ararat*, by the writer whose name I have just given.¹ There will be found frankly dealt with aspects of the subject on which it has been impossible to touch in this article—the character, genius, and unpopularity of the Armenian; the underlying causes of the recurring massacres; and the responsibility of the governments of Western Europe for the present tragic situation, which is only redeemed by the amazing recuperative vitality of the Armenian remnant.

STEPHEN HOBHOUSE.

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THE RAINBOW.

So Thou hast hung Thy bow in clouds again,
To gaze upon it, and remember us.
When tempests have been stilled, and driving rain,
May we remember Thee, in gazing thus.
Across the troubled sky Thy glory shines,
A tow'ring arch set in a deep profound.
Thy Promise rests beyond the earth's confines,
Resplendent, vivid, perfect, smooth, and round.
O Mercy! spanning all our mortal life,
Returning ever, though the world may change.
Above all sin and shame, all bitter strife,
Thy Love is soaring to its mighty range,
It throbs and glows, and lo! in paler light
A vaster bow is rising out of sight!

PERCY HANNAH.

FURTHER MEMORIES OF A BURSAR.*

IN my undergraduate days at Cambridge one of the outstanding events was the very successful mission held in 1882 by Messrs. Moody and Sankey. The impression this mission made on two of my contemporaries—A. C. Benson, of King's, and W. J. Locke, of my own College, St. John's, has been by them enshrined in English literature. My own impression is different from theirs and is possibly due to a more intimate knowledge of the facts. No one who was present can ever forget the extraordinary opening meeting of that campaign on a Sunday night in the old Corn Exchange at Cambridge. Seldom until then had so large a mass-meeting of undergraduates been assembled for any purpose. It seemed as if the whole University were present—including a large proportion of the boating and sporting community who were free to attend a Sunday evening meeting and the majority of whom had never in their lives attended a meeting of that description. A large choir, organised by my friend, G. E. Morgan, of St. John's (now the head of Messrs. Morgan & Scott) occupied a large part of the platform and sang hymns for some time as the men assembled.

The audience was in a rollicking mood of entire good humour, distinctly noisy and roused every now and then by the cry of "Proctor! Proctor!" from some quarter of the house. Presently a solemn procession of clergy, Free Church ministers and University big-wigs marched on to the platform and aligned themselves along its whole length. The choir stopped singing and with a sudden spring to the central railing D. L. Moody—a rather stodgy figure with a broad American accent—announced in a loud voice the opening hymn. Hardly a man in the audience knew which was Moody in the long row on the platform; his voice and manner took them by surprise and the whole thing was so contrary to all their conventional notions that the announcement—much to Moody's obvious embarrassment—was instantly met with a huge roar of laughter. Some years later, when I met Moody in America, I found that he still had quite an exaggerated idea of the godless and infidel character of his first Cambridge audience. However, he soon pulled himself together and the service proceeded fairly normally. Sankey's singing amused the men—who insisted on encoring some of his most plaintive hymns. Moody certainly held their attention with his famous and oft-repeated sermon on "Daniel"—which was full of sound sense and very modern applications—sometimes doing considerable violence to the text. For instance, his reference to Daniel consulting his watch on a certain critical occasion caused a good deal of merriment. After that Sunday opening

* See "Memories of a Bursar" (CONGREGATIONAL QUARTERLY, IV. April, 1926.)

ere was a sharp and startling drop in attendance for a day or two and en came a swift and powerful inflowing tide. Undoubtedly hundreds men were profoundly and permanently influenced and many of them ere men of the highest calibre who then and there gave themselves to e service of Jesus Christ and to this day still make a good confession.

This naturally leads on to my first visit to America in the summer of 1888. A party of twelve students from Utrecht, Edinburgh, Cambridge and Oxford was organised to visit D. L. Moody's Summer School for students at Northfield. Among my fellow travellers were some exceedingly interesting and capable men, including Charles Douglas (later Dr. Charles Douglas, M.P.) who spent all his spare moments on the voyage in reading T. H. Green's *Prolegomena* for a forthcoming examination; Robert Latta (afterwards Professor of Logic and Rhetoric at Glasgow); L. B. Sladen, whom I was delighted to re-discover as Canon Sladen, Vicar of Kidderminster, when the Congregational Union Council met last year in Baxter's town; and J. A. V. Magee, son of the Archbishop, a genial Irishman who shared a cabin with me on the outward journey. Like his father, Magee was an eloquent preacher and in later days I heard him preach an excellent Lenten sermon in St. Paul's Cathedral. He became Vicar of a West End parish but death overtook him before he received the further promotion which would certainly have come. At Northfield he distinguished himself in a very amusing three-legged race, with a Red Indian as his very unequal and physically superior partner.

Moody received our party with open arms and throughout our stay showed us unbounded hospitality. At Northfield he was in his own true and natural setting. A son of the soil, he was born amid the pastoral scenery of that glorious hill country with its majestic river, now flowing by the playing-fields of his great school. Away from the heat and mechanical devices of revival meetings in crowded cities, he lived the more normal life of the good neighbour and the New England farmer. Hudson Taylor, of the China Inland Mission, was here at the time, and pressed one day for an extra meeting for the consideration of some aspect of spiritual truth which he evidently thought had been unduly neglected. Moody very adroitly ruled that those who so desired might meet Mr. Taylor on what was known as Mill-top at a certain afternoon hour when everyone was likely to be absorbed in games. Moody thoroughly understood the importance of fresh air and exercise for these hundreds of young athletic men.

I shall never forget the morning of our departure. Our party went early to pay a final visit and express our thanks. As we sat chatting with Moody on the verandah of his charming house, a big flock of sheep came along the road. In a moment Moody was in the midst of the sheep talking with the shepherd, and expressing the utmost interest in both man and flock—a veritable shepherd himself. Then he drove down to the station with us and as we steamed out en route for Boston a great

crowd of men with Moody in the midst lustily sang, "God be with you till we meet again."

Holiday travel has always been to me one of the outstanding joys of life, and I think I have been particularly fortunate in this respect. When I was at New College, London, a friend—whom I was glad to meet again last year at the Union Meetings as a member of Richmond Hill Church, Bournemouth—asked me to accompany him to Italy in the early spring. Almost immediately his father offered to pay for both of us if we would allow him to come too. They were partners at the time in one of the best-known London firms with a world-wide reputation. I had some slight difficulty in getting permission from the College authorities, as my progress in Hebrew—a language which I, in common with Buchanan Gray of all men, found peculiarly distasteful—was not satisfactory to dear old Dr. Evans, the Professor of Hebrew. However, in due course we sailed from Tilbury for Naples, and that voyage is unforgettable. Rome and Tivoli, Naples and Amalfi, left an indelible impression. As it was early in the spring there were no large crowds travelling to Australia and there were only about thirty persons in the first-class saloon. To our surprise we found that the party was predominantly Free Church. My old friend, the senior partner, had been a deacon at the Metropolitan Tabernacle in earlier days. He soon discovered another Tabernacle deacon—a prominent Regent Street merchant—whose party included Miss von Finkelstein, well known throughout our Churches and Sunday Schools in those days as a lecturer on Palestine, her native land. A ship-owner and his wife from the North were keen Wesleyans, and two gentlemen from Wolverhampton—although somewhat inscrutable at first—admitted that they were Congregationalists. When one of these last learned that I hailed from New College he informed me that he was the Rev. Charles Berry, of Wolverhampton, and that his friend Mr. Ridges, was his Sunday School superintendent. Owing to his labours on behalf of the Liberal candidate at a recent bye-election in Staffordshire his throat and voice had broken down completely and he had come away on a sea-voyage to Palestine in order to recover. The recuperative power of good sea-air was so great that his throat had become normal within a few hours of sailing and no one was more vigorous and even vociferous in all deck games than Charles Berry. When Sunday came, by a unanimous vote the Church of England was disestablished, with the ready consent of the captain. The senior partner was elected chairman, the Tabernacle deacon was asked to offer prayer, Mr. Berry, owing to his excellent voice, was asked to read the lessons (no one save myself being aware that he was a minister) and Miss von Finkelstein was asked to preach. It was a very hearty and unconventional hour of worship, ending with a vote of thanks to the chairman! There were some present who had never assisted at such a service before—ship-stewards and emigrant-folk from the

erage. The preacher's graphic illustrations of the parables of Jesus own from first-hand acquaintance with Palestinian life and customs re fresh and arresting. Mr. Berry was not then known to fame. had not then visited Brooklyn and was not widely known in our urches. He found it necessary, to his amusement, to enlighten some the party as to the whereabouts of Wolverhampton and its function the industrial life of England and the world at large. When he rned that I came from Oxford he informed me that quite recently had taken part in a deputation of old Airedale men to Dr. Fairbairn order to endeavour to dissuade him from venturing upon the pro- sed scheme for a theological college at Oxford: he was doing such endid and promising work in Bradford and the risks of Oxford were too great. However, they had not succeeded. How little either us dreamed as we sat together on that liner's deck in the Bay of scay that I was destined to spend thirty-eight years as Bursar of nsfield—a name not then even mooted—and his little son, Sidney, s to be not only a Mansfield man, but also Chairman of the College uncil. Moreover, eventually there was founded in his memory a arles Berry Scholarship at Mansfield, open to all Free Churchmen. ving to my experience on this Italian tour I was the better able in e early days of the College to appreciate the true generosity of the onymous donor of travelling scholarships tenable in France, Italy, eece or Palestine for men who probably would not otherwise have e opportunity to travel. Lunching with me one day in the College ll this donor explained to me that in his Cambridge days he had nself so greatly benefited by foreign travel—more especially in the centres of Northern Italy—that he had determined to provide a milar opportunity for poor ministerial students. There are Mansfield n in all quarters of the globe who have great reason to thank that ous donor!

Before I have done with my experiences of travel I must refer to the nvent of St. Odile in Alsace—a unique holiday-home which my wife d I discovered quite independently of one another many years before ever met, which we visited together before we became engaged, ere we spent our honeymoon over thirty-five years ago, and which have visited several times since, including last September. I was roduced to it in my Cambridge days by the late M. Théodor Krüger, Strasbourg, when I was paying a visit to English friends in that y. M. Krüger was a patriotic Alsatian with an unrivalled knowledge Strasbourg and the Vosges, and a great pedestrian. He had been tudent at the Union Theological Seminary, New York, when the merican Civil War broke out and together with his whole class had unteered for the Northern army, wherein he served as a cavalry plain. A native of Strasbourg and a man of property, he lived ing the whole of his later life in that city, and his delightful home a social centre for English and American students and travellers

for many years. I accompanied him on many memorable tramps in the mountains and not least to that fortress-convent perched on the top of an outstanding peak of the Vosges and surrounded by forests full of ruined castles of the Middle Ages.

After a peculiarly hard and trying early life, Odile, daughter of the Duke of Alsace, founded this religious house in 690 A.D. Legend attributes innumerable miracles of healing to the Saint, and cures are still wrought—thanks to the pure air of that high peak and to the clear water springing from the rock, reinforced by the simple and child-like faith of the pilgrims who still make the steep ascent. I have always considered myself a good Protestant, but I venture to believe that I am a better Protestant because St. Odile has long since enabled me to see something of the profound devotion and simple piety of which Catholic souls are capable. The crowd up there is frank and free—and very human. No questions are asked and no ecclesiastical discipline is enforced. The other day the place was crowded with *curés* and higher clergy, city folk from Strasbourg and many parts of France, genuine Alsatian peasants from the plain, casual tourists and pedestrians with rucksacs. The simple-hearted sisters toil early and late to supply the needs of so many guests. One, *la soeur Fébronie*, who has been there ever since we can remember, and who is the chiet waitress in the main Dining Hall, still has a happy smile of welcome and laughingly treats us to the one or two phrases which complete her English vocabulary. Still on the staircases are displayed the identical rules and regulations of forty years ago—in French then and, of course, in French still. St. Odile, they remind us, warmly welcomes two classes of pilgrims: (1) those who seek for spiritual refreshment and help, (2) those who come to recover health and strength. There is a third class—noisy, ill-behaved and frivolous. “To these we say—‘*Messieurs*, this is no place for you’!” One week-end a large party of young men and women belonging to some Catholic Association came up the hill apparently for a retreat. After a festive supper they adjourned to the convent chapel for a special service. After we had gone to bed their joyful hymns—one after another—still resounded in the clear night air and we said to ourselves, “They might be Methodists!” St. Odile, patron saint of Alsace, bravely struck in her day for liberty and independence and her convent in recent years has undoubtedly done much to fan the fire of freedom in Alsatian hearts. In the days of the cast-iron German occupation we always felt that here was a centre, if not of disaffection, at least of regretful longing for the days that had been, and a gentle but persistent protest at the oppressive measures of the foreign administration.

The “Heathen-Wall” which surrounds the hilltops—some seven miles in circumference—is one of the most amazing and mysterious reminders of the turbulent world of the Middle Ages and of pre-historic days. At points it is overthrown and broken, at other points it towers

oft majestic and tremendous. When one wonders how the Christian religion succeeded in penetrating within these fastnesses, so mighty and so hostile, it is good to learn from the frescoed figures in one of the little outlying chapels on the terrace that the first missionaries of the cross in these parts were in the main Celtic monks from Ireland.

Turning now to memories of those whom I have met and known during my forty years in Oxford, I must confine myself to a scanty few—most of the living it is, no doubt, best to say nothing. Naturally, my first thought is of Dr. Fairbairn—whose portrait has been so faithfully and vividly painted by his successor. All that need be said here is to emphasise once more the greatness of his personality and his extraordinary sagacity as an administrator. He was fond of quoting, "No great man is great to his own valet," but he always added in the next breath, "Yes, but he *is* a valet." I saw him daily for nearly twenty-three years at very close quarters and whilst I may have discerned certain weak spots I can only say that he remained consistently throughout an inspiring teacher, a true and loving friend, and a spiritual guide of humble and devout piety. Whilst he was great as a scholar, teacher, writer and thinker, the two most outstanding points in his character to my mind were: (1) His extraordinary sagacity, especially in the early and difficult days, in grasping the situation at Oxford, and his power of adapting himself to conditions so entirely new. (2) The absolute humanity of his personal life and character. He burst into a new world and did pioneer's work that need never be done again—and he did it well—to the supreme surprise of his critics and to the lasting joy and satisfaction of his friends and supporters. He was a master-builder, and his foundations were well and truly laid. No kinder heart ever beat and in the midst of Herculean labours and high place and power he was always ready to lend a helping hand to the poor, the lonely and the suffering.

His joy in life and in all life's gifts was unbounded and he ever retained the heart of a child. In earlier life he used to ride on horseback—recklessly—and it was commonly said that the harder he rode, the harder he thought. He was fond of the river, the tennis-court, and the golf links. For many years he was wont to play golf with three other well-known Oxford dons and men called them the "Anti-Catholic tour." When he went to Lossiemouth every summer in his later years he always met Ramsay MacDonald and enjoyed playing with him on the famous links there. Mr. MacDonald would be the first to acknowledge his great indebtedness to Dr. Fairbairn—both intellectually and spiritually. He was always hospitable but on Christmas Day one seemed to see him at his best. He was the life and soul of the party, talking brilliantly at table and keener than any in the diversions which followed. These are small details and yet perhaps of some interest to a generation that did not know him and but dimly realises what manner of man he was.

Dr. Fairbairn found his greatest ally and fellow-worker in Dr. R. W. Dale, without whom Mansfield would never have come into existence. From the first Dr. Dale showed me no small kindness, and whenever the Council met in Oxford he always smoked his inevitable pipe in my room. He had conducted the whole of the intricate negotiations on behalf of the Spring Hill Trustees with the Charity Commissioners and was therefore perfectly equipped for his work as Chairman. Soon, however, his health began to fail and Dr. Fairbairn's great ambition of securing Dale as Chaplain of Mansfield had to be set aside.

Dr. Dale preached at the opening of the College buildings in 1889, but afterwards very seldom. We were, of course, in constant communication with him whilst his health lasted, and he regularly presided at the Council and Board. Though a rather alarming chairman for trembling candidates he speedily put them at their ease and showed them his great sympathy. He was succeeded by Dr. Alexander Mackennal, who had been for many years a foremost leader in College Reform, and had acted with Dr. Hannay as Secretary of our Building Committee. Although living at Bowdon, he allowed no obstacle to prevent his attendance at our meetings and his genial personality was always welcome in Oxford.

To him followed Sir Alfred Dale, another great chairman, and a scholar who laughed at the idea that scholars could not be good men of business. When he retired from the Vice-Chancellorship of Liverpool University and came to live near Newbury—whence he could easily reach Mansfield and the Bodleian—he reverted to earlier research in Early Church History and much good work was expected from so competent a scholar. The end came all too soon. He had a keen sense of humour. I sometimes was aware as I sat next to him in solemn meetings of our Board that the Chairman was shaking with suppressed laughter at the quite serious remarks of some member or at the ineptitudes of some shy candidate. After a meeting at which there had been an unusually explosive episode I ventured—quite needlessly—to write to him to explain some of the underlying causes in case he did not realise them. This was his reply :

University of Liverpool,

3 Dec., 1905.

Dear Mr. Smith,

I quite understood the position of affairs without any explanation. It is not everyone that has the gift of working with others in the same organisation and those of us whose business it is to act as oilers and greasers, as you and I have, must always expect a certain amount of hot water. Believe me, Yours very truly,

A. W. W. DALE.

Mansfield has been exceptionally fortunate not only in its Chairmen, but also in the personnel of its Council. I will content myself with

mentioning only one outstanding member—the late Sir Thomas Raleigh, of All Souls. He was a nephew of Dr. Alexander Raleigh, and so of that famous Scottish lawyer, Lord Gifford, the founder of the Gifford Lectures. Born and bred a Presbyterian, he found himself in great sympathy with Dr. Fairbairn, and during many years he gave Mansfield the benefit of his brilliant legal mind and wide business experience. He was particularly useful at a critical time in re-drafting a considerable portion of our constitution. He held several of the chief legal appointments in Oxford and after being Registrar of the Privy Council went out to India with his friend, Lord Curzon, as legal member of the Viceroy's Council, a position once held by Lord Macaulay and Mr. Henry Maine. He acted as Chancellor of the University of Calcutta, and I remember his writing to me with high appreciation of the educational work of the Rev. E. W. Franks, then on the staff of the M.S. College at Bhojanipur and now Chairman-elect of the L.M.S. He always maintained his interest in the College and was one of the earliest promoters of Mansfield House. On Whit Mondays he helped us to entertain the parties from Canning Town. On one occasion he offered to provide tea at All Souls for twelve of our Settlement visitors. Solid tea was duly served but by some oversight the party did not arrive. He wrote to inform Buchanan Gray, the local secretary, of his failure and humorously described his dismay at having to sit down after a long delay to partake of "tea for twelve." His posthumous book, *Religion in Scotland*, which was left unrevised and incomplete, has scarcely received the attention it deserves. He exerted a quiet but very powerful influence on many men and many circles—both spiritually and intellectually. I have good reason to believe that the present Bishop of Durham—also a Fellow of All Souls—after starting his clerical career in the most extreme and reactionary ecclesiastical camp, came to see the error of his ways largely through the quiet personal influence and powerful dialectic skill of his friend, Tom Raleigh.

One of our nearest neighbours at Mansfield for many years was Mr. E. B. Tylor, the anthropologist. He was greatly attracted by Dr. Fairbairn and they were excellent friends. He had, however, no great sympathy with orthodox religion and regarded theology as a rather superfluous department of knowledge. At an early date Dr. Fairbairn undertook to prove to him that anthropology was but a sub-section of theology—much to Dr. Tylor's incredulous amusement. Piles of volumes—mostly ancient tomes of the earlier and more massive theologians—were sent to Dr. Tylor. I often wondered whether he had them, but I remember their return after a due interval. At the great evening reception at the opening of our building in 1889, Mr. Tylor on his arrival explained to the Principal that he came in fear and trembling as there might be some dogmas lurking about the corridors. Dr. Fairbairn promptly informed him that all the dogmas were safely tied up for the night! Ten years later, on the memorable

night on which Dr. Fairbairn returned from his tour in India, the Mansfield men welcomed him with unbounded enthusiasm, harnessing themselves to his carriage as he entered the College grounds, burning brilliant flares from the College roofs and ending with a wild torchlight dance on the central lawn. Dr. Tylor, hearing the noise and seeing the unwonted lights from his Museum residence, strolled down Mansfield Road to ascertain the cause. He came to the conclusion that primitive religion had revived and that Mansfield men had relapsed into devil-dancing!

Once when James Chalmers, of New Guinea, was visiting us I had the great honour of acting as his guide round Oxford. He was specially interested in the Pitt Rivers Ethnological Museum, of which Dr. Tylor was curator. Directly they met Dr. Tylor began complaining of the way in which missionaries were spoiling the primitive races and destroying their ancient customs and ritual. At least they ought to be most zealous observers and gatherers of those objects, so needful for the study of anthropology. He soon found his match in James Chalmers, who claimed not only to be most deeply interested in anthropological study, but to have sent home from time to time large consignments of articles for the Society of which Dr. Tylor was President!

Another friend of our early days, but much more sympathetic and expansive was John Farmer, whom Dr. Benjamin Jowett had recently brought from Harrow to be organist at Balliol. Farmer was prepared to render solid assistance to Mansfield and for the first two years of our Chapel's existence acted as organist. All life, he held, should be wedded to music and he used to expound his views with immense vivacity at sing-songs in the Junior Common Room and elsewhere. He always told us that at bottom he had a "real old Methodist heart," and nothing pleased him better than to visit some Midland colliery village chapel in order to conduct his once famous "Christ and His soldiers." He caused some slight fluttering in the ecclesiastical dovecot when he established his Sunday evening concerts at Balliol—which have been the means of educating whole generations of undergraduates in fine and noble music. The vicar of the parish in which Balliol is situated made a sturdy protest, but Farmer used to quote in reply the exclamation of an old Balliol man, an avowed agnostic, who had become Fellow of a neighbouring College: "I do not know the old place (*i.e.*, Balliol); it has become so beastly religious since old John Farmer went there."

One of my best friends for many years was William Jones, who was Junior Lord of the Treasury and Welsh Whip when he died. Jones first came to Oxford when he was teacher in the Fleet Road School, London, under the old School Board. He was a member for several years in succession of a party of elementary teachers gathered for a Summer School in some Oxford College by Canon Barnett. Jones, who was a keen Welsh Nationalist and a man of quite remarkable

ersatility and intellectual force, soon attracted the notice of the lecturers and dons with whom he came into contact. Before long he became desirous of entering the University and at least two Colleges were prepared to grant him financial assistance. He came to Oxford, but the years passed by and he failed adequately to tackle the initial examinations which are essential for a University course, and as a matter of fact he never matriculated. A legend sprang up, however, that he was an Oxford tutor and the London press in later years always so described him. It was perfectly true that he had two or three private pupils in Oxford, but he never possessed any academic status. A genuine Celt, he lived by his wits and cultivated European letters with enthusiasm, whilst failing to bind himself down to the comparatively trifling requirements of Responsions. Sometimes, in days of pressure, he used to send him forth to preach, and wherever he went he made a profound spiritual impression. At the opening of the College he rendered most valuable clerical assistance for a short period. He was much sought after as a political speaker and was always eloquent and instructive. In the House of Commons, where he represented his native Anglesey, he was a general favourite and was particularly befriended by the late Mr. Samuel Smith, M.P.—with whom he travelled in India. I shall always remember a June afternoon—immediately following our annual meetings at College—when he invited me to bring my daughter, then a schoolgirl, to tea on the Terrace. We saw little of him as quite unexpectedly the Welsh Disestablishment Bill was being brought in that day. He asked two of our old friends, Percy Alden and Joseph King, both then orthodox Liberals, to do the honours of the House. The Terrace was crowded and the scene lives in memory. Near by was Silvester Horne, with members of his family, entertaining Dr. Shakespeare, and next to us was Will Thorne with his “missus and the kids” up from Canning Town—to mention only two of the groups.

Throughout the years Mansfield has welcomed a continuous stream of American and Canadian guests, and our relations with both individuals and colleges on the other side have been very intimate. To me the most outstanding figures in that great procession were Dr. Briggs and Dr. Francis Brown, colleagues on the staff of Union Seminary, New York. They were associated with Canon Driver as joint-editors of the great Hebrew Lexicon published by the University Press. Dr. Brown was editor-in-chief. This brought them frequently to Oxford for long periods. As they were both reckoned in America as notorious heretics and were being prosecuted by the New York Presbytery, peculiar interest attached to their visits. I remember meeting Dr. Briggs and Principal D. W. Simon one evening at Mansfield House, which they were both anxious to inspect. They had once been fellow-students in Berlin—and Dr. Fairbairn with them. Dr. Simon expressed amazement at the pending prosecution in New York. “Why,” he exclaimed, “over here so far as theology is concerned you are an old

fogey!" It was impressive to hear those old veterans of the faith calmly discussing the immortality of the soul as they walked down the Barking Road with its jostling crowds and raucous cries. One summer Dr. Briggs stayed in the Tower-rooms at Mansfield, hard at work on the Lexicon. He arrived full of a great Church Reunion scheme. At the moment he was absolutely convinced that—at least in America—the time was ripe for Presbyterians and Episcopalians, Protestants and Roman Catholics, to unite. His first anxiety was to meet Mr. (afterwards Bishop) Gore, then presiding over the Pusey House in Oxford. When I asked him later in the day how he had fared, he spoke warmly of Mr. Gore's courtesy and breadth of outlook, but they came to a point where a great and unpassable gulf was fixed. "Ah!" said the grisly old warrior, with a pugnacious shake of the fist, "there's nothing to do with those fellows but to fight them!"

The question has frequently been asked, "What, then is a Bursar! We know what a Domestic Bursar or an Estates Bursar means in one of the older Colleges, but Mansfield is different, and yours must be a very soft job." No doubt it is well for one's friends to care for the good of one's soul, but anyone who has troubled to read these slight and inadequate memories will realise that they are the distant echoes of a fairly strenuous life. The actual routine work of such an office is comparatively small—although in the case of Mansfield, owing to its peculiar work and conditions, it must always be steadily continuous and sometimes anxious and arduous. But from the first I was encouraged to represent the College on outside bodies and to accept many official positions in order to save the time and energy of the Principal and other members of the staff. Consequently the London Missionary Society, the Congregational Union and its Council, the Berks., Bucks. and Oxon. County Union, Mansfield House Settlement, the Livingstone Society, and my own Church—not to mention political, municipal, journalistic and other interests—have all made very heavy demands on time and strength. In most of the societies above-mentioned I acted for long years as responsible secretary and before long the day arrived when my colleagues conspired to prevent me from holding additional office!

My memories so far as here recorded have, I fear, been very fragmentary. As I end there come to mind two lines from a poem by Arthur Hugh Clough, which fitly sum up the experience of a busy life. The poem was set in the last paper on the last day of my Classical Tripos for translation into Latin Hexameters. I well remember passing out of the Cambridge Senate House that afternoon with a sense of utter failure, and yet with the feeling that the examiners—one of whom, by the way, was Alfred Dale—had passed on to me a great message of cheer and consolation:

"This that I see is not all and this that I do is but little,
Nevertheless it is good, though there is better than it."

NORMAN H. SMITH.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organisation, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

“WHAT IS CHRISTIAN EDUCATION?”

EDUCATION in all departments is being affected by the psychological results of the last half century. Until then, the child seems to have been regarded as a little man, an adult in miniature. Religious education, in consequence, mainly consisted in the attempt to instruct the child in the theological beliefs and religious practices of the adult. ‘The children in the Paddiford Sunday School had their memories crammed with phrases about the blood of cleansing, imputed righteousness, and justification by faith alone, which, an experience lying principally in chuck-farthing, hop-scotch, parental slappings, and longings after unattainable lollypop, served rather to darken than to illustrate.’¹ Furthermore, religious education seemed to be regarded as synonymous with a stiff course of inaccurate Jewish history and the learning of Biblical facts *qua* facts. To know the names of the Jewish Kings in order, or to be able to recite the sequence of the places Paul visited on his journeys, was, and still sometimes is, regarded as an essential part of Christian education.

In other words, the main emphasis was upon the *knowing* side of consciousness. Whereas, whatever may be our minor differences of stress in our definitions of Christianity (differences which date back to Peter, John, James and Paul) there is increasing agreement² that the central issues in Christianity concern the *volitional* side of our nature: ‘Ye are my friends if ye *do* the things which I command you.’ Indeed, it almost seems that the cognitions which are valuable for a Christian will follow upon the right directing of the will. “He that loeth the will shall know of the doctrine.” The dividing line between knowing and willing is, however, not easy to draw. Many of us must

¹ George Eliot, *Janet's Repentance*, ch. x.

² Cf. Rawlinson, *Dogma, Fact and Experience*, p. 12.

sadly confess that our Christian willing is weak because in certain respects our knowledge of Jesus is small. Or again, if we definitely knew that Jesus discountenanced certain things—warfare of every kind, for example—we, too, in scorn of consequence, would ask strength to dare the same. We vacillate because we do not know. It is evident in all our modern problems that the mere abstraction “a good will” is not enough. Despite Drinkwater’s confession, “Knowledge we ask not . . . knowledge Thou has sent,” it remains true that the modern Christian requires much more knowledge, both about his Master’s mind and about the facts of social life, before his benevolence can be of much service. Nevertheless, it is abundantly clear that the kind of knowledge cited, about Jewish kings and Pauline geography, is an irrelevance. The knowledge required by a genuine Christian education is quite other than this. It centres upon the life, the teaching, the mind of Jesus, and upon His influence historically over the lives of countless men and women.

The modern attitude¹ towards the child is that he comes, “out of the everywhere into here,” a marvellous bundle of reflexes and instinctive responses to environment which it is the business of education to stimulate and mould through the years of infancy, childhood and adolescence into the flower of character and personality.

Christian education—than which, finally, there can be no other complete form of education, if it be literally true that every child is a child of God, with a soul either potentially or inherently immortal, born into a world whose creator and sustainer has been revealed to us most clearly in Jesus Christ—will have as its goal the nurturing of the child into Christian character; leading him to take Jesus as his ideal; presenting Jesus to him at each stage in his development as hero, as friend, as kindly judge, as power giver, as revealer of God, so that Jesus becomes the dominant, ever present note of life. The careful reader will observe that no mention has here been made of Jesus as Saviour. The omission is intentional, not because we feel that “Saviour” is an outgrown term, but because the Saviourhood of Jesus, for those to whom all penal or substitutionary theories of the Atonement are worse than meaningless, can mean nothing at all until it has for its content at least the elements which have been indicated. When the child is thrilled by the fullness of life he has been saved “for” and saved “into,” he will regard Jesus as his personal Saviour² in a more satisfying and profound sense than the child who has been drilled into belief that somehow Jesus has saved him “from” a dreadful fate. In a true scheme of Christian education, then, not a second of valuable time will ever be wasted upon anything which has not for its specific aim the

¹ Cf. McKenzie, *Modern Psychology and the Achievement of Personality*, p. 21.

² Stevens, *The Theology of the New Testament*, p. 590. “St. John is more explicit in his statements of the way in which salvation is realised in the believer than he is concerning the method of God in providing for man’s salvation through Christ.”

attraction of the child to Jesus as the Master of his conduct, the Lord of his thought, the King of his heart.

This conception will determine decisively our attitude towards the Old Testament. It will be used, not as a text book whose every detail is valuable because it is in the Bible, but as the record of the way the race of people to whom Jesus belonged grew in their understanding of God. Especially will the Christian teacher familiarise himself with the Old Testament passages which scholarship has singled out for the part they played in our Lord's own reading and meditation.¹ Prophecies which languish unfulfilled may yet be realised, if our children could be taught the romance of Isaiah's dream and the way our Lord discovered that the dream might be fulfilled in His own person. It will be made clear that the value of the Old Testament lies in its revelation of the route by which men came to believe in a God of love, in eternal life, in the sacredness of the individual, in the powerfulness of good, in the splendour of service and sacrifice, in the possibility of a Kingdom of Heaven on earth; how they came to believe in these things from slowly beginnings, when they wrongly thought of an angry Jehovah of fire and thunderings, who could not think of them at all after death and who only cared for the Jews. Every Old Testament incident which is told will be most vividly set in this Christian perspective, either as a gleam of the fuller truth revealed in Jesus or, quite frankly, as a definite mistake. What the teacher cannot clearly visualise to himself with Jesus luminously in the background, he will refrain from teaching, though the syllabus come from the . . . Committee itself! The selection of Bible stories, carefully graded for the different ages of childhood will, however, have to be most thoroughly made, and the Gospels will always be kept in the foremost place.

[In illustration of what is here intended, one or two familiar examples may be given. (a) We shall find, on these terms, no difficulty whatever in giving a lesson on "an eye for an eye, and a tooth for a tooth." In those days, when a life was taken for an eye and a family might be extirpated for a tooth, certain of the stout arm and sharp sword brigade declared it to be insane idealism to dream of limiting revenge to an eye only for an eye, and a tooth only for a tooth. As well hope to alter human nature as hope to establish a "League of Eyes only for an Eye!" Yet the league was established, and long since civilisation has looked back upon it as a mere primitive beginning, puzzled that men could ever have imagined it was a wonderful accomplishment. Jesus has carried us far beyond all that. We dream now of the day when man will return good for evil. And even the modern stout arm gentry are a little uneasy about the primitive ethic of an eye for an eye!

(b) The story of Abraham and Isaac will be told as a discovery comparable to that of chloroform or electricity. We shall explain that it is the dramatised account (the Hebrews were really cinematographers

¹ See T. Walker, *What Jesus Read*.

without a cinema) of the discovery that God abhorred human sacrifice. Just, however, as the *Rocket* had to precede the *Flying Scotsman*, so the lofty truth that the only sacrifice God desires is a humble contrite heart could not be reached in a single step. The substitution of animal sacrifices, rams, and rivers of oil had first to be made. Thus we shall work upwards to Jesus and to the practical application to mission work among the benighted peoples who still think like Abraham and have not heard of the discovery which he made.

(c) Similarly, the story of Abraham pleading with God concerning Sodom, which in the writer's childhood was always told in such a way as to make him think far better of Abraham than of God, will be told as another spiritual discovery of the Jews: (1) That God thinks of us not merely in classes and masses, but as individuals. (2) That the principles of evil necessarily involve complete destruction. (Is not this story a pre-Kantian theory of the consequences of universalising evil?) (3) That the good of even ten men in a wicked city can be more powerful in the long run than the badness of ten thousand.]

Thus far, however, the essential point that must be stressed has not been made unequivocally clear. Jesus said that the Sabbath was made for man, not man for the Sabbath, thus making human life and needs fundamental. The inference must therefore be drawn that the Sunday School was made for the child, not the child for the Sunday School.¹ There is even an important sense in which we must insist that the Bible was made for the child, not the child for the Bible. Our regard all the time must be for the precious life entrusted to our care. We will alter our organisations, our teaching, select our lessons and our Bible readings, according to his growing interests and awakening powers. We will never attempt to thrust the child into our preconceived structures of where he ought to fit. We will rather take the actual child, patiently watch his development through the period of restless desire to be active and moving and doing and pulling to bits and putting together again, through the period of shyness and awkwardness, through the stage of gregariousness when he must be in a gang or he is nobody, through his hero worship, through the critical period of adolescence when strange, tumultuous forces stir into life (and when hair-cream and fancy socks also are consummations devoutly to be wished); and at each stage we will try to direct these impulses towards Christ-like ends, employing every possible agency on Sunday and week-day alike.

Lovingly we will watch the child's instinctive awakenings of fear, pugnacity, acquisition, self-assertion and abasement, herd, sex and the rest. Then, without ever so much as suggesting that such terms are known by us, we will direct all our teaching towards sublimating these instincts, helping the child to become more afraid of hurting Jesus or of being a coward than of being hurt, more angry at cruelty to others and

¹ Carey Bonner in *Expository Times*, May, 1925.

to animals than at injuries to himself alone, more desirous of being somebody genuinely good and useful than one who is merely conspicuous by the colour of his ties or of his language. In this endeavour we will remember that the Acts of the Apostles is a bigger volume than the book of that name in the New Testament, and we will freely draw upon stories of Christian heroes in every walk of life to illustrate the splendour, the manliness or womanliness, of the Christ-like life.

Character is largely determined by the ideal which the child is secretly making its own; by what, in William James's phrase, it is privately backing itself to be.¹ King Manatonga, of Central Africa, can be thoroughly disgusted with himself on learning that his neighbour has ten more wives than he. Jerry, the jewel thief, can actually be ashamed because Sam the safe-breaker has done three more jobs last month than he has done. Even Smith Minor, *ætat* eleven years, can be prodigiously fed up with himself because Jackson Major, of a similar age, has had two more painful interviews with the Head than he has had; while, on the other hand, Jones Tertius may wish the earth to open and hide him from the gaze of men because he has had a single detention in the year. Why does a little girl (or would it be safer to write "Why did a Victorian little girl?") experience no sense of shame at being afraid of a mouse, whereas a boy would be overwhelmed with self-disgust if he even thought of taking refuge on a chair? Clearly, these differences lead us to the ideals with which the different individuals are privately living: to the things they are secretly "backing themselves to be." Our sense of shame, our conception of honour, our very will-power itself,² depend essentially upon our ideal. Therein clearly lies the best encouragement and urgency for the Christian teacher.

Again, psychology is agreed that will power is an achievement and not an innate gift. Will results from the grouping and arranging of the instincts in somewhat the same way as power results from the connecting up of electric cells. An animal has its instincts unconnected. It sees a bird and, *hey presto*, it immediately must stalk it; it beholds danger and immediately flees. It cannot but avoid pain and pursue pleasure. No one, therefore, thinks of speaking of an animal's will. In G. K. Chesterton's playful but profound words, "You cannot say to a crocodile 'Be a crocodile.' But you can say to a man 'Be a man.' " Now the child, at first, is simply a young animal. But with this tremendous difference! Its instincts are capable of being linked together or grouped around some focal object or idea. There is, indeed, in the human young an urge which demands such grouping. This impulse towards unity leads, on the cognitive side, to "reason," on the affective side, to "conscience," and, on the conative side, to "will," though we must remember that these clear-cut divisions do not exist in reality but only in the psychologist's *post-mortem* dissecting room.

¹ *Principles of Psychology*, I., p. 310.

² McDougall, *Outline of Psychology*, p. 441, *etc.*

The child, through the compulsion of this urge to unity, comes to connect its instincts with mother, or church, or country, so that he is angry when mother is hurt, he will fight for mother, he will collect things for mother, he will do unpleasant things for mother's sake, he will be more afraid of grieving mother's heart than of being laughed at by companions. The formation of these constellations of instincts, or sentiments,¹ as they are technically called, determines our will and character. The instincts may, of course, be grouped around lofty or lowly ideas, yielding good or evil character. But in so far as the grouping is achieved around a dominant idea, be it the Kingdom of Heaven or the Kingdom of Italy, the will is strong and the personality is powerful. Consider any man you feel to be hopelessly less than a man should be, and it will be discovered that he has some instinct, acquisition or sex or fear or some other, functioning, animal-like, entirely on its own. Consider any powerful personality you know, and it will be discovered that all his instinctive energies are concentrated upon some central idea, great or small. This is by no means "new psychology." It dates back at least to Plato: "the state is but the soul writ large." The problem of society is to unite its different classes and interests under a common government, so that all may loyally serve some supreme purpose. The problem of every individual life is precisely the same. As Bishop Temple succinctly says: "Man's destiny is fulfilled in the achievement of two unities. The unity of individual personality. The unity of universal fellowship."²

It follows that any teacher, day school or Sunday School, who can help the child to form worthy sentiments, is contributing richly to the development of character. The home, the school, the church, the town, the country, the race, are some of the commonest sentiments in the formation of decent characters. Yet the least thought is sufficient to suggest that these are not enough. None of these sentiments can claim that ultimate supremacy without which the personality must suffer loss. For there is constant clashing amongst them. A man with nothing higher than these is a man divided against himself, home against country, union or federation against state, state against church, nation against race, race against humanity.³ The fulfilment and crown of life is to receive some supreme, all-embracing ideal which subordinates all lesser ones and enables a man to say to each of his loyalties, if we may tamper with Lovelace's words, "I could not love thee, Dear, so much, Loved I not Something more." This Something cannot be found apart from religion, when mind and soul and strength are dedicated to some Person and Purpose before which we cannot but bow ourselves and

¹ Shand in an article "Character and the Emotions" in *Mind* (April, 1896) gave the classical statement of the importance of sentiments.

² *Christus Veritas*, p. 75.

³ Galsworthy's play, *Loyalties*, and the chapter on Loyalty in J. C. Flower's *Psychological Studies of Religious Questions*.

ore. "He that loveth father or mother more than Me is not worthy Me." The experience of mankind is ever demonstrating that in Jesus Christ alone is this unifying power and this all-comprehensive real.

The business of Christian education, therefore, is to lead the growing child to find the fullest satisfaction of his God-given impulses and interests in Christ-like ways ; to teach him that all beauty of character, goodness, sportsmanship, honour and joy are to be looked for best in Jesus. Thus, slowly, and all but unconsciously, the child comes to test all things, his thoughts, motives, imaginings, acts and ambitions, in the light of his Master's life. The desire grows to think about God and life and men as Jesus thought ; and the discovery dawns upon the child, to its unending inspiration, that His is the only way, the only truth and the only life.

H. G. NEWSHAM.

RELIGION IN THE SCHOOLS.

THE aim of this short article is not the more adventurous and more ambitious one of suggesting how the present anomalous system of educational administration may be simplified and unified, but that of showing what can be done and what is actually being done under the existing state of law and public opinion. The importance of preserving religion in the schools is widely recognised. Those who have ceased to practise religion, those even who have ceased to believe in it, would regret seeing religion banished from the schools. A growing proportion of children in elementary Schools attend no Sunday School and there are no religious traditions or observances or loyalties in many of their homes. Sunday, at least in large centres of population like the Metropolis, is becoming increasingly a day devoted to amusement, sport, excursions to the country and the sea-side. If the future generation is to have any religion at all, it will be the schools that must provide it. Energy and enthusiasm are being shown in the propagation of principles that are subversive of the Commonwealth. The best way to counteract this is not by panic or by ebullitions of anger and abuse, but by greater earnestness in the teaching of principles that make good citizens as well as good Christians. This means that we should strive all the more earnestly to solve the problem of religious education. The discussions in clerical assemblies, the letters and articles that often appear in the press, continually overlook the fact that it is the development of the child that is the real task of education. Clerical controversialists are apt to look at the matter from the wrong angle. How will any particular proposal affect their churches ? Difficulties are raised which would not appear if the interests and the well-being of the child were taken the first place in thought and in policy.

Again, the status and the rights of the teacher are often given an undue prominence. It is urged, for example, that the obligation to teach religion is a hardship to the teacher who has no religion or who holds a form of religion unsuited to the particular children he has to teach, and that the teacher who on conscientious grounds refuses to teach religion is likely to be penalised by losing the chances of promotion or in some other way. These difficulties are largely imaginary. They are for the most part created by those who have had no intercourse with actual teachers. After a long and wide experience I have rarely if ever come across a teacher who showed the slightest disinclination to take the religious lesson. An overwhelming majority teach these lessons with enthusiasm, devotion and sincerity. The tone and spirit that are manifested in the religious lesson compare very favourably with the tone and spirit of the Sunday School, where the demand for conviction is supposed to have more adequate recognition. Further, in the two cases I have known when teachers have asked to be relieved from the religious lesson, this fact has not interfered with their prospects. They have rather won respect from the Headmaster and the Education Authority. At the same time, I am convinced that if these teachers were wisely handled by a sympathetic and scholarly student of the Scriptures and of Christian theology, their difficulties would probably be met and perhaps even overcome.

Then again, the rights and the claims of the parent receive too great an emphasis. We agree that the traditions and the beliefs of the parent should be respected in the religious education of the child. The Jewish child and the Roman Catholic child should not be compelled to attend instruction which is objectionable to their parents. As a matter of fact it is a rare thing for parents to raise any objection to the religious teaching of the schools. This may be due in part to indifference. Perhaps this is the chief reason, but in any case the vast majority of parents do not trouble themselves about the differences that divide the Christian Churches. The actual withdrawal of children under the conscience clause is confined almost entirely to Jewish and Roman Catholic children and is rare in any other case in the educational areas with which I am familiar, though one must admit that the problem may be more acute in small rural areas where there is only one school and where clerical influence is more prevalent and more penetrating. The withdrawal of children on a large scale would be a serious interference with school discipline and routine. I remember the effect of it in my old school, the City of London. Immediately before prayers the Headmaster on Mondays and the class-masters on other days announced, "Those who withdraw from prayers." Thereupon about 100 Jews, and as many Gentiles as could do so unobserved, withdrew into the corridors and played marbles or practised pistol firing in a subterraneous passage called the "Horseshoe." The prayers were sometimes punctuated with pistol shots which gave them an unforgettable

erest and charm, but hardly added to their elevating power. The
ht of entry would be no solution, if practised on a large scale, as the
usion of a number of clergymen or ministers would threaten good
der and educational efficiency.

When we come to consider the problem of religion in the schools
m the standpoint of the child the matter is more simple and more
peful. Psychologists of the eminence of James, Wundt, and Ladd,
d ordinary people who make no claim to be psychologists, recognise
at religion is normal in human development. Even Freud finds
ult with Trotter for neglecting this. It is impossible to do justice to
e child and neglect his soul. To exclude religion from a school
rriculum is to imperil the development of the child. The English
ople as a whole do not desire this. Further, the experts in the study
the mentality of the child almost all agree that the teaching of dogma
the child is a pedagogic blunder. The only people who desire this
e clerics, who have either never been children or have never had any
aching experience.

The system at work in Hornsey is an honest—and a successful—
tempt to overcome these difficulties. Hornsey has the reputation
being a progressive and an enlightened Authority, and has often been
ld up as a model to other Authorities. To no department of school
e and work has it devoted more care and thought than to the teaching
religion. In order to secure efficiency in this it has introduced and
aintained for a quarter of a century a system which is, as far as I am
are, unique. It is not uncommon for Educational Authorities to
x ministers of the various Churches to visit the Schools and examine
e children in Biblical Knowledge: I did this for years in Sheffield.
t in Hornsey two Inspectors of Religious Instruction have been
ointed every year for twenty-five years, whose function it is not so
uch to examine the children as to examine the teaching. These are
d officials of the Education Committee, who undertake every year
hear every teacher teach the religious lesson in every school under
e control of the Committee. It is their duty also to be present at the
ening religious exercises of every Department of the schools and to
sent a Report of this and of the teaching every year to the Committee.
ring the years in which this scheme has been in operation one of the
pectors has always been an Anglican clergyman and the other a
e Church minister. Men have been selected who have the confidence
their respective Churches, of the Education Committee, and above
of each other. The names of Dr. Selbie, Dr. Ramsay and Dr.
upson (Vicar of St. George's, Hornsey) who have been principally
ossible for the success of the system, are a sufficient evidence of the
dom of the selection. The Anglican and the Free Churchman have
ked together in full harmony and with mutual trust. Though their
cial designation is "Inspectors of Religious Instruction" they have
ner stressed the advisory nature of their work. They have entered

the class-rooms more as advisors than as critics, though, if the occasion demands it, they can be the latter as well as the former. Considerable tact is required in this connexion; teachers, like every one else, are sensitive to criticism, especially criticism that is likely to become public. But friendly and sympathetic contact has been established between the Inspectors and the teachers which opens the way to real helpfulness. As a result the Inspectors are always welcomed and their advice is sought when difficulties arise. Conferences are repeatedly held, when there is frank discussion of difficult passages or incidents. The modern scientific standpoint is assumed, and is always urged as a background at least in the teacher's mind, so that the children may have to unlearn as little as possible when they come to think for themselves. The syllabus is revised from time to time with the advice and the co-operation of the Inspectors.

Hornsey has developed advanced courses for selected children in Elementary Schools. These constitute four Forms. The parents of the children, who enter these Forms at twelve years of age, give an undertaking that they will keep them at school until sixteen. A good deal of freedom is allowed to the teachers in the religious instruction in these Forms, though as a rule the courses adopted are submitted to the Inspectors, but rather to elicit suggestions than criticisms. The origin and the structure of the Old and the New Testaments and the historical background of both Testaments are gradually coming to have a prominent place in these courses. At the same time the religious meaning and value of the Scriptures are always stressed, and the application of the truths contained in them to the life and experience of the child always remembered. At the request of the Inspectors the Education Committee is collecting a library of modern books on the Bible which are available for the use of the teachers. Those already obtained are widely used, and it is hoped that it may be possible to form a library in every school, so that such books as Peake's *Commentary* and Smith's *Historical Geography of the Holy Land* may be readily accessible as works of reference. Every effort is made to encourage the Head-teachers to make the opening exercises acts of real and corporate worship. The dignity and reverence of these are becoming more and more striking features of the religious life of the schools, and the services are impressive to the children and inspiring to all whose privilege it is to participate in them. No set form is prescribed or encouraged. The Headmaster and the Headmistress are quite free to choose their own prayers and liturgies. Spontaneity and variety, as long as they are consistent with dignity, are always welcomed, with the result that in most of the schools a fine spiritual tone has been achieved. Most important of all a religious atmosphere has been created, which pervades *all* the teaching, and which is an incalculable advantage in the development of the boys and girls. Someone has said that religion cannot be taught, it must be caught. There is a large element of truth in this.

The child quickly detects whether the teacher is sincere and whether religion is a reality in his or her life. It comes back to a question of personality. A successful teacher is a man or a woman with a fine personality, and a fine personality can only be reached by those who have devotion and idealism, and both these are nourished and sustained by religious faith. Is not this an essential element in every teacher's life? We are inclined to think so. At least we feel it to be our duty to encourage it by every means in our power.

W. BLACKSHAW.

SUNDAY SCHOOL ANNIVERSARIES: A MUSICAL VENTURE.

In 1922 the Huddersfield Congregational Council began an experiment with Sunday School Anniversary Music, which has developed into a well-established and successful institution. As several enquiries have been made by other districts concerning the details of the scheme, it may be of use to explain it for the benefit of all.

The high cost of printing Anniversary Music after the war pressed very heavily on those schools who were in the habit of printing their own selections, and the increasing strictness of owners of copyrights enforcing their rights (in some cases by heavy fines for infringement) made the work of selection very difficult. It was felt by those who had the musical welfare of the schools at heart that the best was not being achieved at Anniversary services, for many schools were using "ready-made" selections, not always of a high standard, and, from the point of view of words, often mere drivel. The time given to the practising and singing of poor music and worse words was felt to be utterly wasted.

After some discussion, a Committee was formed by the Council to make the experiment of issuing a "Huddersfield and District Congregational Council Selection of Anniversary Hymns." It was decided to print about twenty hymns (music and words), including an introit, psalm and chant, covering the range of congregational, senior, junior and primary needs. Each school in the Council area was asked to join in the undertaking, and the first year eleven of them did so, each school being asked to submit hymns for selection, and to appoint two members on the selection committee. Each school was to have its own letter on the front page of the cover, and the words of its own anthem on the inside page. A list of the schools participating with the dates of their Anniversaries was printed on the back page, also the date of a "United Sing," when all schools were asked to gather together for a day to sing together certain of the hymns. This "United Sing" was a success, but its failure led to the founding of a very successful Musical Competition Festival for all the schools. The work of making selection was very arduous, for the committee had submitted to

them a whole shoal of suggestions. The "impossibles" were rejected at the first meeting. The remainder were then classified into sections and all details of copyright discovered. This latter involved a great amount of correspondence, and revealed the fact that some firms and individuals were out to make profits on hymns rather than to encourage people to sing them. As one firm bluntly put it, "If you wish to sing our hymns, you must do it at our price." Other firms and individuals have been most anxious and willing to encourage the widest possible use of their hymns, and have helped the committee in every way. A certain amount of money, averaging about £5 each year, has been spent in copyright fees, but they have been in each case reasonable fees, unreasonable demands being consistently turned down.

Every care has been taken to make the selection good in appearance, as well as in quality of music and words. The printing and the paper have been of first-class quality; the prices have worked out to the great advantage of the schools, considering the range of the selection. We print no copies of "Words only," the schools in this area providing every member of the school and congregation with words and music free of charge. The first two years we printed 10,000 copies at a cost of 12s. 6d. per 100. The third year the cost dropped to 11s. 6d. per 100. In 1925 we printed 12,000 copies at a cost of 11s. per 100, and in 1925, 15,000 copies at the same price. This last selection included twenty hymns beside the introit, chant, and vesper, and was used by nineteen schools, three of which are outside the actual area of the Council. A local competition for the best hymn tune, worked in conjunction with the musical festival, forms a part of the scheme, the winning tune being printed in the selection.

The Committee have been very fortunate in their secretaries. At first the secretary of the Council took on the task, but it proved so arduous that a special secretary was appointed, and Mr. W. R. Senior of Almondbury Bank, Huddersfield, has rendered invaluable aid in this office. He will be pleased to give any further information to any who write to him.

The Committee hope to include in next year's selection a good sprinkling of hymns from *School Worship*, with the object of assisting to introduce this excellent book into our schools. The Council has neither gained nor lost money on this venture, which has been self-supporting from the beginning. It has been of incalculable value in interesting our schools in good music, and providing at a reasonable cost Anniversary Music worth learning, singing, and remembering.

J. W. G. DEW.

ON LIFE AND BOOKS.

READING ON WHEELS.

WHEN I saw Mr. Chesterton's name on the book I have just read I committed one of the worst crimes the conscientious critic can commit, for it is as disastrous, and as fatal, to decide what your judgment of a book will be before reading it as to make up your mind whether you will play forward or back before the ball is delivered. An hour or two ago I put into my pocket *A Gleaming Cohort* (Methuen, 2s. 6d.), a selection from Mr. G. K. Chesterton's writings made by Mr. E. V. Lucas, and, as I did so, almost mechanically my review formed itself in my mind. It told how twenty years or so ago I used to await with eagerness Mr. Chesterton's weekly article in the *Daily News* and take delight in his pyrotechnic displays. It went on to say how Mr. Chesterton's mannerisms had grown upon him, and how his gargantuan gyrations, once so amusing, now seemed merely grotesque and often as boring as the joke repeated several times by one pleased with its initial success.

But in the Anthology there is nothing of this. It is perhaps due to the skill with which Mr. Lucas has made his selection, but I found myself reading these pages with the same kind of appreciation as I read the newspaper columns twenty years ago, except maybe that the yell or guffaw has mellowed into a more or less subdued chuckle. The idea of Mr. Chesterton applying for the Stewardship of the Chiltern Hundreds and then refusing to quit the post, or praising the English climate till he died, although he died of the English climate, I find appeals to me still. Or think of him remonstrating with the waiter who not merely brought cheese "in contemptibly small pieces," but

"instead of Christian bread, brought me biscuits. Biscuits—to one who had eaten the cheese of four great country-sides! Biscuits—to one who had proved anew for himself the sanctity of the ancient wedding between cheese and bread! I addressed the waiter in warm and moving terms. I asked him who he was that he should put asunder those whom Humanity had joined. I asked him if he did not feel, as an artist, that a solid but yielding substance like cheese went naturally with a solid yielding substance like bread. . . . I asked him if, when he said his prayers, he was so supercilious as to pray for his daily biscuits."

The essay on "Cheese," indeed, is G.K.C. at his best (unless we except the Dickens chapter). What can be more characteristic than:

"You know, I hope (though I myself have only just thought of it) that the four rivers of Eden were milk, water, wine, and ale. Aerated waters only appeared after the Fall."

But I started out with the intention of writing, not about Mr. Chesterton, but about the suitability of different kinds of books for different times and circumstances. Just as Dickens's are essentially indoor books, for an arm-chair before an old-fashioned fire, and Scott's out-of-door books to be read in romantic woodland glades, so there is a time for every book upon the reviewer's table, and it was because I was spending an afternoon cut up by numerous short train and bus journeys that I picked up *A Gleaming Cohort* and was so well rewarded. For some weeks new books had been accumulating

on the table, but many of them were obviously inappropriate for my purpose. Some were too big, and some too academic ; of some the print was vile, and of others the weight was considerable ; a technical commentary on *St. Luke*, or a section of the new Liddell and Scott, would have been as out of place as *St. Francis* at a Lord Mayor's banquet. Clearly they must be rejected, but what choice should be made from the rest ?

The selection of books to read on varying occasions is indeed a fine art. There are, I am told, books for reading in bed. I should like to write about these sometime, but at present the short time I spend in bed is sacred to sleep. Anyhow, I scarcely think a book with the title *A Gleaming Cohort* is a bed-side book ; the fragile figure of Mr. Chesterton turning somersaults on a respectable bed would probably have consequences too terrible to contemplate.

Condemned for my sins to spend a good deal of time travelling, I have reached some definite conclusions as to the kind of reading that can be done with advantage to myself and justice to my job.

For short journeys—omitting novels, for the reading of many of which this life is too short—the best types of book one can take are the play, the essay, the anthology, or—if a consecutive work—a book on one's pet subject or on a hobby in which one is specially interested. The best bus journey I have had for many a day was with the recent selection from Robertson Nicoll's writings, *People and Books* (Hodder, 6s.). The companion volume, *The Seen and the Unseen*, selections from Nicoll's religious writings, was not quite so absorbing. In it, by the way, is a paragraph headed, "Bishop William Wilberforce"! Shades of "Soapy Sam"! These two volumes are so quotable that I could transcribe passage after passage. Here is one only, on the subject of this article.

"I met a minister not very long ago who actually told me that he had read in his railway journeys Macleod Campbell on The Atonement. To do him justice, he quailed before my silent and prolonged contemplation of his face. Of course, Macleod Campbell cannot be read in a railway train. The thing is utterly inconceivable. You might as well say that you had read 'Sordello' while crossing Piccadilly Circus."

Another recent day of short journeyings was beguiled by the Rev. F. W. Boreham's *A Tuft of Comet's Hair* (Sharp, 5s.).

I do not know any better or more pleasant way of spending travel time than by reading plays, a form of reading more possible to-day than ever before. Mr. Galsworthy's *Escape* (Duckworth, 3s. 6d.) went into my pocket recently and I was unconscious of my journey and of my fellow-passengers during half-an-hour's ride. The prologue and the first part are admirably done. The hero is a sort of Mark Sabre whose chivalry lands him into prison and prevents him from completing his escape when he once gets out. On another occasion Father Cuthbert's *St. Francis* (Longmans, 5s.) served me well. It keeps close to history, and is deliberately didactic, and yet maintains interest to the end. Whether it would stage or not is another matter ; the writer offers no help in the way of stage directions, costumes, or production. Mr. Bernard Shaw's *Translation and Tomfooleries* (Constable, 6s.) also proved palatable and provided a few chuckles. Some of the fragments in the volume are very small, but it was wise to gather them up. While these plays amused, those in Mr. Wilfred Gibson's *Collected Poems, 1900-1925* (Macmillan, 8s. 6d.—a remarkably cheap volume) gripped by sheer poignancy and dramatic power. Mr. Gibson deals with the elemental passions of mankind, but in plays and poems alike we should like more of the *joie de vivre*. Life

not all suffering and sorrow, tragedy and death : men do labour and make music, and love does triumph over many obstacles. Only occasionally does Mr. Gibson seem conscious of this ; the rest is gloom, black, dismal and unrelieved. This collection will last many journeys, and also ensure Mr. Gibson the secure place among the Georgian poets that he has already reached.

Two other volumes of poems have accompanied me on journeys during this quarter. It may be that Mr. James Stephens will think the fact that we have thus read his *Collected Poems* (Macmillan, 10s. 6d.) sufficient explanation of the verdict that we have not heard in them the authentic note of song. Too often the poems seem an exercise, the attempt to versify an experience ; too often does the expression seem unnatural and forced, and once or twice there seems the simulation of passion without its reality. This is not to say that there are not poems instinct with feeling and of real beauty in expression ; the form and content of the last lines of " Optimist," for example, are unexceptionable. Much the same impression was left on me by Mr. Archibald Y. Campbell's *Poems* (Longmans, 7s. 6d.). If Milton's essentials of simple, sensuous and passionate be applied, these poems cannot pass the test. They are restrained and scholarly, with a welcome touch of humour at times. Mr. Campbell says, " When the song stirs in thee, sing," but he rarely reaches the abandon of song.

If one occupies one's travels to and from business or on pastoral visitation with slighter publications of this kind—anthologies, plays, essays, poems—is amazing how many of them can be read in a few days.

For longer journeys it is advisable to mix the books put into one's bag. In these I read most of the periodicals that come my way ; not many even of the more solid articles in the quarterlies but can be read and digested in the fresher stages of a train journey. It is well, of course, to take an ample supply so that you may be able to wander as the spirit moves you, and not be like the Scotch minister with whom I once travelled. As we entered the station he said, " I never buy papers for a journey ! The other folk in the compartment do that. After a few minutes they pass them over." In a train the mind is never very settled : it travels with the rest of you at a mile a minute, and even in a comfortable corner seat for some hours it is advisable to read only those larger books in which one has a special interest. Biography always has a fascination for me, and I must have read scores of biographies in the train. For a journey north or west a good biography, two or three of the quarterlies, *The Times* or the *Manchester Guardian*, with *Punch*, or, for *hors d'œuvres*, make an appetising menu. But in the choice of books for train-reading taste must play a large part. I should never take a book on philosophy, for which subject I must have all my wits about me—and even then I am often little wiser—or on art, of which I know nothing. Books on literature, on preaching, and on journalism, even on its more technical side, are another matter. Last week I had a pleasant and instructive morning with Mr. Stanley Unwin's *The Truth about Publishing* (Allen and Unwin, 7s. 6d.), though to some people some of the chapters would be as intelligible as Hindustani or Welsh. Mr. Unwin has had unique experience in almost all branches of the publishing and bookselling trades, and all who aspire to authorship or have books to sell would be well advised to read what he has to say. Needless to relate, the general impression given by the book is that the publisher, like the colliery proprietor, is extremely fortunate in his business pays its way. I was reminded of the cotton man who formed his competitors on the Manchester Exchange every working day for thirty years that he had not obtained an order, and then startled them at lunch one day by the sad story that the only business he had done that

morning was that an order had been cancelled ! On copyright, agreements, royalties, production, publicity, and the selling of books, as well as on "Book Distribution in Germany"—on which subject Mr. Unwin can speak with peculiar authority—*The Truth about Publishing* has much that is pertinent to say, and throughout there are stories from the writer's own experience, some of which he obviously enjoys telling. All book-lovers and book-makers should make a point of seeing this book, which is admirably produced, and at a low price. As most of those who will read this chapter either write books or buy them, I quote Mr. Unwin's paraphrase of a poem by Felix Dahn :

"To write books is easy, it requires only pen and ink, and the ever patient paper. To print books is a little more difficult, because genius so often rejoices in illegible handwriting. To read books is more difficult still because of the tendency to go to sleep. But the most difficult task of all that a mortal man can embark upon is to sell a book."

If your selection for a long journey takes a wide enough range you may often get considerable amusement out of the way your fellow passengers regard it. In my youthful days when one did such things I used to delight to torment old ladies by alternating some shilling shocker with a book whose piety was obvious, or a religious weekly with a journal pretending to be humorous. Now, when no old ladies exist—and when one is older—the pleasure comes in other ways. On a woefully slow journey to the West during strike time I kept half an eye on some Devonian Rural Dean who watched my changes between Sir James Frazer's *The Worship of Nature*, a novel, *The Oxford Book of English Prose*, and my newspapers. Finally, when I put down one of the latter, he asked if he might look at it. It happened to be the *Financial Times*. (And here let me stop lest this be misunderstood. It is true that an Editor once died leaving £200,000. The explanation is to be found in the fact that he had spent his days in unceasing toil, lived a most frugal life, never had a holiday, spent nothing on pleasure, and an uncle had left him £199,500. But even Editors must see the *Financial Times* sometimes if they happen to be on the Finance Committee of the Congregational Union.) The Rural Dean took the paper, turned its pages with increasing dismay, and then handed it back with a wry countenance, saying, "I cannot understand it." I could see him pondering with increasing bewilderment the probable occupation of his fellow-passenger.

I often take Charles Lamb's advice, and thank God for books—and for eyes to read them. Certain I am of this, that life would be unbearable in this world of continual movement to and fro if it were not for their companionship.

ALBERT PEEL.

FOREIGN IMPRESSIONS AND REVIEWS.

Les Formes Élémentaires de la Vie Religieuse. Par ÉMILE DURKHEIM. Paris: Alcan. 647 pp.

Elementary Forms of the Religious life. By ÉMILE DURKHEIM. Trans. by J. W. SWAIN. Allen & Unwin. 1926 (reprinted). 16s.

The reprinting of this translation of the *magnum opus* of the late Prof. Durkheim is our justification for bringing to the notice of our readers a work which has been known to students of sociology for many years. The original work was published as long ago as 1912 and the first edition of the English translation in 1915. The group of French scholars associated with Prof. Durkheim in the publication of the *Année Sociologique* (1897 to 1910) devoted themselves to the study of religion, which they approached from the standpoint of sociology. This is the method adopted by Prof. Durkheim in *Les Formes Élémentaires*. Before giving some account of this it may be helpful if I refer to two earlier works by the same writer—*De la Division du Travail Social* (1902) and *Les Règles de la Méthode Sociologique* (1910). The principal service that Durkheim rendered in these books was to deliver sociology from the Comte-Spencer tradition which had greatly hindered its development. Are there social facts, *qua* social? If there are, how may they be recognised and formulated. There could be no *science* of sociology unless there were definite phenomena distinguishable by clear characteristics from the phenomena with which the other sciences are concerned. It is true that each individual composing a society drinks, eats, sleeps, reasons, *etc.*, and society is deeply concerned that these functions should be performed regularly. But if these facts were social facts, then sociology would not have phenomena proper to it and its domain would be confused with that of biology and psychology. Whenever a social phenomenon is directly explained by a biological or a psychological phenomenon we can be quite certain that the explanation is false (*Les Règles*, p. 128). "Collective life is not born of individual life, but on the contrary the latter is born of the former" (*De la Division*, p. 264). What then is a social fact? Durkheim maintains that the essential characteristic of a social fact is that it exercises pressure on the individual, a pressure from without. The beliefs and practices that are ready waiting for us, "the signs with which I express my thoughts, the system of money with which I pay my debts, the instruments of credit which I use in my commercial relations, function independently of the particular use I make of them." So there are social currents that sweep men along, movements of enthusiasm, of indignation, and of pity which make us think and act in spite of ourselves, as we say, and which appear to have an origin in no particular consciousness. Then there are aphorisms, popular sayings, and shibboleths, the articles of faith and the codes of taste which are repeated from mouth to mouth, transmitted by education, and fixed by literature. These things do not merely imply that there is something common in the feelings of individuals. They are the resultant of a collective life, a product of the actions and reactions which bind individuals to each other. They owe their special energy and power to the fact of their "collective" origin. Durkheim characterises a social fact as a fact that is recognised by the power of external coercion which it exercises over the individual. He adds further that it exists independently of the individual forms it takes in propagating itself. Thus he holds that there are three characteristics of a

social fact. It is exterior to the individual, independent of the individual and coercive of the individual.

As far as rules for the observation of social facts are concerned, the first and most important one, according to Durkheim, is to consider them as things. We must avoid what Bacon called "prænotiones," which have so often been substituted for things. Social facts are too often confused with ideas. Comte, Spencer and Mill dealt too much with concepts and not enough with things when they were writing about social science. "A thing is that which is given, that which is imposed on observation. To treat phenomena as things is to treat them as data which constitute them as the basis of the science" (*Les Règles*, p. 35). We recognise a thing by this sign—that it cannot be modified by a simple decree of the will. Social facts, far from being a product of our wills, determine them from without. They are, as it were, the moulds into which we are compelled to pour our actions.

A further rule for the observation of social facts is that we should take for the object of inquiry groups of phenomena previously determined by certain external characteristics which are common to them, and we should embrace in the same inquiry all those which correspond to them. As an illustration of this he gives the case of the family. We observe within all known societies the existence of a smaller society recognised by this external sign, that it is composed of individuals who are related by blood and who are united by judicial bonds. These characteristics determine a social group to which we give a particular name, and we call every aggregate of this kind a family, and we make it the object of a special investigation. The chief difficulty in the observation of social facts is in the personality of the observer. Personal preference or prejudice is apt to determine the point of view and to bias the judgment. Hence it is important that the external characteristics by which the observer defines the objects of his researches should be as objective as possible. Social facts are far more susceptible of being objectively represented if they are completely distinguished from the individual facts which manifest them.

I have devoted some space to the consideration of *Les Règles de la Méthode Sociologique* because this book is not well-known in this country, and because it is, in my view, one of the very few adequate introductions to social science. It also has an important bearing on the problems discussed in *Les Formes Élémentaires de la Vie Religieuse*. Durkheim rendered great service to sociology by recognising and analysing social facts, and he did a great deal towards raising sociology to the rank of a science. But in making social facts coercive facts, in making them exert an almost mechanical pressure on the individual, it seems to me that he unduly restricted the capacity of the individual for initiation, reaction and resistance. When he speaks of the pressure of the mass of individuals upon the single individual, he is undoubtedly stating a truth, but not the whole truth. Customs, beliefs, traditions, fashions in clothes, in taste, in thought, do coerce the individual and determine a great part of the activities of most people, but not all the activities of all people.

We shall see now how far this takes Durkheim when he comes to discuss the problems of religion. The vision, the faith, the courage of the individual appear to have no function and no place in the evolution of religion, which is conceived as a social fact that dominates the individual both in its primitive and in its developed forms. Do not history and experience contradict this? We shall return to this point later. A preliminary word is necessary with regard to Durkheim's method of discussing religion. At the very outset (p. 4) he lays down the principle that governs his entire procedure: "Every time that we undertake to explain something human, taken at a given moment in history—be it a religious belief, a moral prompt, a legal principle, an

thetic style, or an economic system—it is necessary to commence by going back to its most primitive and simple form.” Hence he limits his researches to the social life and the religion of Australian societies—the indigenous tribes of Australia. They are perfectly homogeneous as regards the forms of their social organisation. They profess the most primitive and most simple religion which it is possible to find (p. 95, E.T.). Here he thinks we have the greatest chance of finding the characteristic not only of primitive religion but of all religion. That which is common to all religions is not only the permanent element, but also the constitutive element (*cf.* p. 7, E.T.). Durkheim tries to find in the religion of these primitive tribes the ever-present bases upon which the most essential forms of religious thought and practice depend. He is inclined to accuse those scholars who seek after a definition of religion from the side of its most advanced forms, of theological and confessional prejudice. But they are simply following the sounder Aristotelian principle that a process of development can only be understood in view of its end (*τέλος*). Durkheim himself now and then recognises this and then goes back on his own method. For example, he says (p. 97, E.T.): “In order to understand an institution it is frequently well to follow it into the advanced stages of its evolution.” To this he adds a footnote, “On this point there is no rule of method which is applicable to every possible case.” But this as it may, on the occasions throughout the book when reference is made to Christianity it is always to indicate that the real elements of meaning and value are just those elements which Christianity has in common with primitive religion of the type which is prevalent among the Australian aborigines. The almost inevitable inference then is that those characteristics which differentiate Christianity, both as regards its rites and its beliefs, are relegated to a secondary place even when they are not definitely ascribed to the growth of a mythological tendency. But this is to impoverish and to disfigure Christianity and to rob it of the very elements which have given it value for mankind. At the same time we should like to point out that Durkheim indicated an important characteristic of religious experience when he repudiated the idea that conceptions and beliefs are the *essential* elements of religion (*cf.* p. 416, E.T.). “The men who lead the religious life and have a direct sensation of what it really is, object to this way of regarding it, saying that it does not correspond to their daily experience. In fact they feel that the real function of religion is not to make us think, to enrich our knowledge, or to add to the conceptions which we owe to science others of another origin and another character, but rather to make us act, to aid us to live. The believer who has communicated with his god is not merely a man who knows new truths of which the unbeliever is ignorant; he is a man who is *stronger*. He feels within him more force, either to endure the trials of existence or to conquer them.”

We should probably most of us agree with the affirmative part of this paragraph, with the proviso that the negative part be not unduly pressed. The more intelligent a man's faith is the more robust it is likely to be. It is the whole man that is engaged in the great adventure. We should agree with Durkheim that the first article in every creed is the belief in salvation by faith. But faith in what? This is the real problem. The objective reality that makes a man stronger, that raises him above the miseries of the world, that saves him from evil is, according to Durkheim, nothing but the social group to which he belongs. This is the true element in all religion, the most primitive as well as the most advanced. Whatever the form may be, Jewish, Islamic or Christian, mediated by rite or cult or belief, the raising of the inferior life of the individual to a higher intensity of faith or patience or courage is a function of the whole society to which an individual belongs.

He is, so to speak, reinforced by the pressure or the energy of the mass. That is the real meaning of the rather innocent phrase that all religion is "rich in social elements" (*cf.* p. 10, E.T.). But I rather gather from the whole book, which is an exposition of this phrase, that the social elements are the sole constituent elements of all religion. The rest is mere ornament and drapery, and only deceives the unhappy people who are not trained in the methods of the science of religion and who are ignorant of the conclusions of the French school of sociologists.

In *De la Division du Travail Social* Durkheim shows how the pressure of the social group determines the forms of law and penalty. In *Les Formes Élémentaires de la Vie Religieuse* he shows how the social group determines the rites, the cults, and the beliefs embodied in its religion. Religion is the social fact *par excellence*. It exerts a pressure; it generates a force. You may ascribe this to *wakan* with the Sioux, to *orenda* with the Iroquois, to *mana* with the Melanesians, to *grace* with the Christians, but the real cause is an influence proceeding from the collective life of the community and beyond this there is no objective reality with which science, at any rate, is concerned. "In fact we can say that the believer is not deceived when he believes in the existence of a moral power upon which he depends and from which he receives all that is best in himself—this power exists, it is society" (p. 322; E.T. p. 225). Durkheim does not confine this to a primitive society which is homogeneous in its social organisation, and which holds certain beliefs and practises certain rites in common. "If among certain peoples the idea of sacredness, the soul, and God are to be explained sociologically, it should be presumed scientifically that, in principle, the same explanation is valid for all the peoples among whom these same ideas are found with the same essential characteristics" (p. 594; E.T., p. 416).

But we may ask, can a sociological explanation of religious experience ever be either exhaustive or adequate? We have already pointed out that Durkheim (and we may add the name of the late M. Alfred Fouillée) delivered sociology from the dominance of biological concepts. It seems to me that the book under notice is a challenge to theologians to deliver theology from the dominance of sociological concepts. There is a range of fact and experience that eludes the method of sociology. These provide the data for theology. As society becomes more developed and as the individual becomes more detached, more independent, more intelligent, he plays an ever-increasing rôle, and personality becomes a category of supreme importance. How can we speak of the solidarity and unity or unanimity of the group forming the objective element in religious experience in view of the state of society to-day? If religion is a permanent value and necessity for mankind it must rest upon a less precarious basis. However rich the social element may be in religious rites and experience we shall never gain the deepest insight into religion if we ignore or overlook the vision, the originality, the leadership of eminent individuals. The religion of the O.T. reached its noblest and finest expression because a succession of great individuals deliberately set themselves against the rites, the customs, and the beliefs of the societies in which they moved and to which they belonged. M. Alfred Fouillée in one of his books says that the germs of the new doctrine of duty and virtue which are contained in the Sermon on the Mount existed in the teaching of the Essenes, and in that of the School of Hillel, and that it contained elements which were due to the general progress of the ideas and sentiments in the "milieu hébraïque." But it is not less true, urged Fouillée, that without "le génie moral de Jésus" the new tendencies would have remained diffused and confused. They were carried to their point of internal perfection and to their full fruition by the brain and the heart of a sublime individual and by the

ence of this individual over his *entourage*; they passed from mouth to mouth to a *milieu* more vast. To reduce the moral ideas of Jesus to mere reactions of existing practice is to misconceive this law of history, that humanity advances by the action of individuals and geniuses and not only that of masses.

W. BLACKSHAW.

Les Christentum in England. By JUSTUS FERDINAND LAUN. Berlin : The Furche Verlag. 1926. M.4.80.

This is a German appreciation of the Copec movement in England and an attempt to estimate its significance both for Europe and the world. The author, who is a lecturer in the University of Giessen, had the unique advantage of being present at the Copec Conference in Birmingham in 1924, and at the World Conference on Life and Work in Stockholm in 1925. He also studied the history and development of religious life in England and read the Copec Reports with care and insight. He is, therefore, well qualified to give a critical survey of a most important movement which has only achieved remarkable results in English religious life, but has helped to draw Europe together and to bring about better relations between those who fought on opposite sides in the war. The tone of the book is optimistic. The Copec Movement has given the author new hope. He does not believe in folding his hands with pious resignation and letting things take their course. The closing paragraph (p. 140) indicates the real purpose of the book. It is a challenge to the Lutheran Church of Germany to take an active part in the social application of Christianity. It is also an appeal to Germans, British and French to work together to preserve and enrich civilisation, the first step to which is a better understanding of one another. The reason why the Copec movement has given him new hope is that he recognises its service in furthering two tendencies of our time, the tendency to emphasise inner spiritual renewal over against the prevalent materialism, and the tendency to reunion over against the divisions and disruptions that have marked the history of Europe. The overcoming of one egoism by the substitution of another will solve none of our problems. But the overcoming of all egoism—individual, class, national—can only be achieved by one influence, that of Christianity, which alone has the spirit to renew and restore our civilisation. The author rightly acknowledges that Stockholm would have been impossible without Copec. The spiritual impulses, the achievement of unity of thought and heart in the narrower circles of a national Christianity prepared the way for the achievement of unity in the wider circles of world Christianity. He deplores the absence of that preparation in his own country. The Lutheran Church had been so long a State Church. It had relied too long on compulsion. It was conservative in theology and in politics. So when the Revolution came and the Church was separated from the State it inclined to the Right in politics and to the view that the Church had little to say and little to do in the social application of Christianity. Perhaps this is the chief reason of the unpopularity of the Lutheran Church in Germany to-day. At the same time the author gives indications of movements in Germany which, though not definitely connected with the Church, may be regarded as preparations for Stockholm. For example, the *Soziale Arbeitsgemeinschaft* (S.A.G.), the "Social Union of Workers," embraces working men and university men, representatives of the Churches, business people, Social Democrats and members of the National Party. The conference at Lauenstein, when all these met together, may be regarded as preparation for Stockholm. But the Copec movement gave the real tone to the Stockholm conference. Difficulties that appeared insuperable were

overcome because the spirit that manifested itself in Birmingham came to expression in the World Conference.

The author gives a very generous appreciation of the religious life and history of England. He recognises that the Christian Social Movement that owed so much to Kingsley and Maurice helped to prevent the growth of antagonism to religion which has been so marked a feature of the Social Democratic movement of Germany. He also recognises the importance of the High Church Movement and the Catholic revival in emphasising the idea of the Church. I wish I could be as hopeful and as confident as he is about the Church-going and the Bible-reading habits of my fellow-countrymen.

Perhaps the most interesting section of the book is the contrast he draws between "Lutherism und Calvinism." From this contrast he draws out the differences between the Germans and the British. Luther emphasised the duty of keeping oneself unspotted from the world, while Calvin urged men to live in it and act on it, with the view of Christianising it. With Luther the Kingdom of God was conceived eschatologically, while with Calvin it was conceived temporally. With Luther the dominant note was personal and individualistic, with Calvin it was collectivist and social. The author perhaps sees more of Calvinism in England than some of us see. But we are entirely with him in his recognition of the importance of the co-operation between German and British Christianity in healing the wounds of mankind and in bringing about that unity which is the hope and the prayer of Christians in every land.

It is most interesting to read the account of a foreign observer of our religious history, and especially of so acute and so learned a one as Licentiate Laun. The reading of this book would greatly stimulate and encourage all those who are now taking part in the continuation of the Copec movement. A divided Church will never unite a divided world. Copec is a pioneer movement in two directions—the social and economic application of Christianity, and the union of the Churches if not in outward organisation at least in spirit and in enterprise. A German observer feels that we are leading the way in this. I hope it may continue to be true, and that we shall be able to demonstrate the possibility of such a renewal of Christian experience in our national life as will be an example and an inspiration to the world.

W. BLACKSHAW.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1926 unless otherwise noted.)

Pedro de Valdivia : Conqueror of Chile. By R. B. CUNNINGHAME GRAHAM. Heinemann. 15s.

Wiltshire Parson and His Friends : The Correspondence of William Lisle Bowles. Constable. 10s. 6d.

William Blake. By OSBERT BURDETT. Macmillan. 5s.

The Life, Work and Evil Fate of Guy de Maupassant. By ROBERT H. SHERARD. Werner Laurie. 21s.

Terre Loti. By EDMUND D'AUVERGNE. Werner Laurie. 16s.

Dora Greenwell. By CONSTANCE L. MAYNARD. Allenson. 7s. 6d.

Two Friends. By DORA GREENWELL. Allenson. 3s. 6d.

Abindranath Tagore. By E. J. THOMPSON. Oxford Univ. Press. 10s. 6d.

The Days of My Life. By SIR H. RIDER HAGGARD. Longmans. 28s.

The Beloved Physician : Sir James Mackenzie. By R. MACNAIR WILSON. Murray. 12s.

Lord Shaftesbury and Social Industrial Progress. By J. WESLEY BREADY, M.A., B.D. Allen & Unwin. 16s.

Prime Ministers of the Nineteenth Century. Edited by F. J. C. HEARNshaw, M.A., LL.D. Macmillan. 12s. 6d.

Fifty Years of Parliament. By the EARL OF OXFORD AND ASQUITH, K.G. Cassell. 50s.

My Education and Religion. By GEORGE A. GORDON, D.D. Allen & Unwin. 16s.

The Autobiography of a Mind. By W. J. DAWSON. Bodley Head. 7s. 6d.

Richard Green Moulton, LL.D., Ph.D. By W. FIDDIAN MOULTON, M.A. Sharp. 5s.

Biographies must be popular reading. Exactly a year ago we noticed a large number of them which had appeared in a single quarter, and this autumn our table has once more been filled.

Pedro de Valdivia ranks with Cortés and Pizarro as the greatest of Spanish conquistadores, and a biography is welcome, for who can forget the first time he read Prescott, whose "aggressive Protestantism," Mr. Cunningham Graham thinks, often leads Englishmen astray? Pedro was born in 1500, and managed to elude a violent death until 1556. In 1532 he accompanied Pizarro on his second expedition to Peru, and was entrusted to him six years later with the task of subjugating Chile. Half of Mr. Cunningham Graham's book is occupied by five letters from Valdivia to Charles V, dating from 1545 to 1552. These letters are the best part of the volume, though Valdivia's life was so full of adventure that any memoir could not fail to be readable. This one, however, is full of irrelevant quips and sarcasms, and it is very jerky in style, while such sentences as "the good case, Salinillas, who Garcilaso had mounted Gonzalo upon" cannot be considered English.

Some literary "Lives" follow. We wonder how many of our readers could say without stopping to think who William Lisle Bowles was! How many have even read Bowles's *Sonnets*, of which Coleridge wrote: "This volume . . . has given me more pleasure, and done my heart more good, than all the other books I ever read, excepting my Bible." Or how many have followed the fierce controversy initiated by Bowles's attack on Pope, which produced Byron's characteristic

"Stick to thy sonnets, Bowles—at least they pay."

Bowles (1762-1850) was an eccentric clergyman fond of music and of scribbling. We are reminded of his existence by a typically painstaking thesis prepared for an American degree under the title *A Wiltshire Parson and His Friends*, the most important part of which consists of four hitherto unidentified reviews by Coleridge, though Bowles's correspondence with Coleridge, Wordsworth, Southey, Crabbe and others takes up most of the volume.

The person called upon to write a study of William Blake is to be pitied rather than blamed, and Mr. Burdett, who is responsible for the Blake volume in the "English Men of Letters" series, has probably performed a difficult task as well as anyone could have done. Artist and mystic, with an education consisting almost entirely of the Bible, Milton, and Swedenborg, Blake was an enigma alike to his contemporaries and to posterity, and no biography we have yet read leaves us with the feeling that his secret has been understood and his mystery solved.

We suppose it is necessary that books like Mr. Sherard's *Guy de Maupassant* should be written and read, but anything more unpleasant it is impossible to imagine. Maupassant's life of licence is faithfully described, and the symptoms of the terrible disease which in turn destroyed his health, his reason, and his life are carefully related. Whether his excesses produced the disease or not it is perhaps uncharitable to ask, but Mr. Sherard always speaks as if fate had treated his hero very badly. We cannot commend the style of the book or its taste—surely we might have been spared pictures of where de Maupassant tried to commit suicide and of the asylum where he was incarcerated—and there are some mistakes (on pp. 130, 131, e.g., the same letter is dated differently). Altogether the book is one useful for pathologists and for them only.

Much the same verdict may be given of Mr. D'Auvergne's *Pierre Loti*. Julien Viaud (Pierre Loti) died in 1923, leaving behind him novels and books of travel that will long be read for their style. He was a French naval officer who loved Turkey and hated England, and his gaze seems to have been ever toward the East. This book chronicles in more than sufficient detail his erotic adventures—a wife in every port by no means sufficed him—and what his biographer calls "his frank identification of love with lust" is as nauseating in his case as in that of de Maupassant. There are misprints on pp. 148 and 194.

Nobody who knows Robertson Nicoll's opinion about Dora Greenwell will fail to be stirred by the reprint of *Two Friends* and by the life and interpretation Miss Maynard has written. Nicoll said he thought he had learnt more theology from Dora Greenwell than from anyone else, and he knew much of her writing by heart. He valued her works, not merely for her extensive quotations from little-known Quietists, but because she "possessed the true mystic note of passionate, religious feeling." Miss Maynard, though she writes of Miss Greenwell with enthusiasm, indeed with reverence, is by no means blind to her failings as a writer of poetry and prose, and her criticism is as sound as her narrative is interesting. Robertson Nicoll's judgment must not lead readers to expect they will find in Dora

Greenwell treatises or systems of theology. Most of her works have neither beginning nor end : it is in penetrating insight and suggestive phrase that her power lies. The conflict between the Greek and the Saint, between beauty and Christ, is one that is fought out in many a soul, and ministers, at any rate, will have no difficulty in understanding the feelings of the clergyman who, after reading Keats on a golden summer afternoon, has to go from the world of light and beauty to sick visiting in squalid rooms—"my heart was with Endymion, and I had to tell the story of Christ." Miss Maynard also writes an introduction and summary to the reprint of *Two Friends*, and she and her publishers are to be warmly congratulated.

Dr. E. J. Thompson, the courage of whose book, *The Other Side of the Medal*, we commended some time ago, has now given us a study of Rabindranath Tagore, the excellence of which will not surprise those who know his book on the same subject in the "Heritage of India" series. Always amazed at Tagore's output—Dr. Thompson, by the way, estimates that he has published six times as much poetry as Milton did and that his prose works are more than twice the quantity of his poetry—we turned first to see what kind of a bibliography the book contained, to be greeted by a bibliographical summary that will be found most useful and by this sardonic note :

My own bibliography, the fruit of more time and trouble than I care to remember, has been lost by the Indian scholar best fitted to check it. He very generously offered to place his knowledge at my disposal, took over my manuscript four years ago, and then ceased to answer letters. Other important papers have been similarly disposed of for me by other Bengali friends. Under the circumstances, I trust they will excuse me from thanking them by name, and will accept instead the assurance with which King David was comforted for an unfulfilled intention. (1 *Kings* 8¹⁸.)

Dr. Thompson has our sympathies, but he has our congratulations too, for, despite his friends, he has given us one of the best books of the year. While a great admirer of Tagore, and most enthusiastic about many of his works, he is yet discriminating in his appreciation, and lays stress on the inequality and the monotony which are inevitable in so prolific a writer. The study does not hide the man beneath his writings. We not only see him and wonder at his versatility—poet, dramatist, actor, musician, he is all these, and more : we see also the school of Santiniketan, in connexion with which there are references to "Willie Pearson" which will delight our readers.

Sir Rider Haggard's autobiography was written in 1912, and remained in the custody of Messrs. Longman until his death in 1925. Mr. C. J. Longman has now prepared it for the press, and the reader's only regret is that it does not include the last years of the writer's life. Haggard was a man with many interests. His youthful experiences in South Africa not merely gave the direction of his political views, but also provided him with materials for his romances and started him on the agricultural investigations which he was to take up more seriously in later years. Well-known figures flit through his pages, among them his friend Andrew Lang, Roosevelt, R.L.S., Stanley, and General Booth. There is a delightful story of Lord Balfour. Haggard had been sent to the United States to report on the Salvation Army in the Colonies there, and on his return presented a Report of which the Colonial Secretary (Alfred Lyttelton) highly approved, saying, "I wish the Prime Minister would take it up. But *Arthur won't read it—you know Arthur won't read it!*" The chapter dealing with religion shows that Haggard had a simple, almost naïve, Christian faith : he expresses his belief in a personal devil, and, though he possessed some sort of clairvoyant power, that the devil used spiritualism for his own ends, and that psychical research was risky.

Sir James Mackenzie was a great man, and he has been very fortunate in his biographer, for Dr. MacNair Wilson has told the story of the "beloved physician" in human and telling fashion. How the general practitioner after twenty years of observation in Burnley, came to Harley Street; how he found that his instruments rather than his principles and methods became the rage; how he returned to St. Andrews to make observations through general practice once more; and how, finally, knowing that death from *angina pectoris* was not far distant, he again resumed work as a consultant in order to make money for his Institute—all this is recounted in vivid and living chapters. With all its research, medicine is still in its infancy. Towards the end of his life Mackenzie said: "In exactly half the cases a doctor sees in practice he is unable even to piece together the symptoms shown to him so as to make a rational diagnosis. In about three-quarters of the cases he sees, he cannot make a diagnosis worth calling by that name. When we remember the sublime and absolute trust the modern man has in his doctor, these words are disquieting, especially in face of the terrific struggle Mackenzie himself had to get a hearing for results based on long experience."

Much in the way of crudities of style, the intrusion of unnecessary material and even of personal opinions, may be forgiven to one who writes with the zest and knowledge of the Rev. J. Wesley Bready, whose *Life of Shaftesbury* is the fruit of laborious research extending over many years. The Bibliography itself must have cost much toil: students of the social and religious history of the nineteenth century will find it correspondingly useful. [It is rather strange that Mr. Bready does not seem to know the *British Quarterly*, one of the most useful journals of his period. We note, too, that the initials of Canon Raven, reversed on pp. 56, 57, are correctly given on p. 429.] At times Mr. Bready's advocacy tends to make this book a panegyric, but it is a necessary corrective to the biography of Mr. and Mrs. Hammond, whom Mr. Bready rather enjoys putting straight. The vigour with which he expresses his views—especially on questions like prohibition, which have no real place in Shaftesbury's career—detracts from the merits of the work, and will, we fear, prevent it from getting, in some quarters, the consideration it deserves. Even those who agree with Mr. Bready will feel that talk about "titled brewers drawing millions" is out of place in a scientific work of this kind, even if it were true of 1845: indeed the whole chapter on "The Liqueur Traffic" is an impassioned harangue which, in the main, has nothing to do with Shaftesbury. Apart from this the book is a sound piece of work, which all social students of the period ought to read.

The eight King's College Lectures on *Prime Ministers of the Nineteenth Century* differ widely in length, scope, and usefulness. Mr. Temperley's "Canning" (14 pp.) and Sir Richard Lodge's "Peel" (61 pp.) are perhaps the best in the book, together with Mr. Ramsay Muir's "Gladstone," which is intermediate in length. The other essays are Sir Charles Oman's "Wellington," Mr. Guedalla's "Palmerston," Mr. Reddaway's "Russell," Prof. Hearnshaw's "Disraeli," and Mr. Marten's "Salisbury."

The division of duties and talents in the household of the Earl of Oxford makes it inevitable that his contributions to literature should be devoid of sparkling indiscretions. When Lord Oxford gets to the point of telling us something we cannot discover from the many political biographies of his period he stops short in a most aggravating way. Referring, e.g., to Gladstone's opinion that of the sixty odd colleagues with whom he had sat in the Cabinet "the very easiest and most attractive was Clarendon," he goes on, "He once told me which of these sixty odd gentlemen, who included the Duke of Wellington, he considered the most impossible." Perhaps the Duke of Wellington's name is introduced that the answer might suggest

itself, or perhaps it appears in "the overwhelming verdict of members of Gladstone's last Cabinet," that Harcourt was "an almost impossible colleague, and would have been a wholly impossible chief," but it is nowhere directly given. We have a more intimate picture of John Morley, perhaps, than of any other Parliamentary figure. There is a good story of an anxious aspirant for the last post in the Cabinet, who found Morley in "rather a ragged mood" and this conversation ensued :

J.M. My dear X, if you get into the Cabinet, take my advice and never open your lips there.

X. I never do except when I have something to say.

J.M. That's just when you should keep them shut.

Of Parnell, too, there are one or two revealing pages, but of others Lord Oxford tells us little that could not be gleaned from observers much farther from the centre of the political stage. There are many quotations from Hansard, a long chapter on "Political Catchwords," and an exhaustive Index, the narrative ending with the coming of the War. Clear and lucid as the book could not fail to be, it must nevertheless be pronounced disappointing. We must join our voice with others in protesting against the altogether unreasonable price : the two volumes could have been accommodated quite easily in one : a comparison of the prices at the head of this review will be suggestive.

We have rarely enjoyed an autobiography as much as that of Dr. George A. Gordon, for forty years minister of the famous Old South Church, Boston. Born in Aberdeenshire in 1853, Gordon emigrated to America at the age of nineteen. After working at several manual occupations he went to College, and then became a minister. Invited to Old South at a time when theological controversy—especially about the ultimate salvation or damnation of man—was acute, Gordon had a hard fight before he won his way, but at last he succeeded in making his church the centre of a courageous liberal Gospel which had a powerful and far-reaching influence. These chapters of autobiography—for they by no means make a full-dress or consecutive "Life"—deal with Gordon's days at home and at school (delicious pictures of mischief some of them are) the forces moulding his youth, his pre-College life and his pre-Boston ministries. Then come glimpses of friends such as Phillips Brooks, T. T. Munger, President Eliot, and William James. [In one of James's letters to his son, a boy of nine, there is a delightful reference to Gordon : "We are having ice-cream and the Rev. George A. Gordon to lunch to-day. The ice-cream is left over from the Philosophical Club last night."] Dr. Gordon—a muscular Christian—has exercised a virile ministry, of which his denomination is rightly proud. We trust that other chapters of autobiography will follow. Of the many good stories in the volume English readers will appreciate one about Dr. Horton, "one of the earliest and one of the knightliest of our guests" :

He was the sternest kind of teetotaler, and innocently enough Mrs. Gordon had grape fruit for breakfast, properly qualified by sugar and sherry. Dr. Horton made no inquiries, offered no protest, but, as he was finishing the delicious fruit, he turned to his hostess and asked : "Mrs. Gordon, is this the natural flavour of the fruit ?"

We have to confess that we opened *The Autobiography of a Mind* with a prejudice against the volume, Dr. Dawson's title seemed either forced or arrogant, especially when we noticed a photograph of the "mind" as frontispiece, and the turgid rhetoric of the first few pages intensified our feeling. But the book is not all of this kind : indeed, before the end we even began to think that something might be said for the title after all. For the reader will not discover in these pages any clear outline of the writer's career : he will rather pick up by the way the knowledge that Dr. Dawson was

a Methodist's minister's son and himself a Methodist minister; that he became a Congregationalist with a London pastorate, and went to America in 1904; and that he has written prose and poetry from his youth. The best chapter in the book describes the writers who have influenced the mind—Browning, R.L.S., Kipling, and Mark Rutherford. Of the *Autobiography of Mark Rutherford* we have an astounding statement: "In America I have met no one who has read it, and in England I think it is forgotten." So far from this being the case we would almost venture to say that in cultured Nonconformist circles in England to-day no Victorian is more read than Mark Rutherford!

R. G. Moulton was one of four distinguished brothers, men who made their mark in very different spheres. He himself did excellent work as University Extension Lecturer, being perhaps the most eloquent and popular lecturer on the panel. His services, however, did not stop at lectures: his *Modern Reader's Bible* caused the Bible to be read in many quarters where it had formerly been neglected, if not despised. For many years Professor in Chicago, but visiting England periodically, Moulton was a strong link in the chain binding the English-speaking peoples together.

EDITOR.

England. By W. R. INGE, C.V.O., D.D. Benn. 12s. 6d.

Lay Thoughts of a Dean. By W. R. INGE, C.V.O., D.D. Putnam. 7s. 6d.

Probably the Englishman most difficult to place at the moment is Dean Inge. These works, the first a volume in that useful series "The Modern World," the second papers gathered together from periodicals, still leave him a strange mixture of scholar, seer, dogmatist, and demagogue. *Lay Thoughts* reveals him as a moody, if many-sided, personality; *England* shows him to be very pessimistic about the future of his native land—"the events of the last twelve years have been, almost without exception, unfavourable to the position and prospects of this country."

Both books suggest that the Dean is prepared to diagnose for every possible complaint. The world is his province, and, as it is sadly out of joint, it is his business to set it right. His methods are not always wise. Though he speaks (*England*, p. 257) of "the devilish doctrine of class war, the most deadly poison ever instilled into the veins of civilisation," at times he seems deliberately to attempt to arouse class prejudice and cause bad feeling. Take two examples (*England*, pp. 45, 248):

"There is still much gross gluttony in the middle class, especially in the north of England, and among the miners."

"The new type of Labour member is sometimes a drunken black-guard, who turns the House of Commons into a bear garden."

Equally striking is the fact that Dr. Inge quotes Dr. Hearnshaw as an authority on democracy! Sometimes courses are advocated the implications of which cannot have been thought out, as, *e.g.*, when it is suggested adultery might be made a criminal offence, "or perhaps the right of private vengeance may be conceded."

On the other hand the papers on "Psychology and the Mystics" are admirable in every way, and far more than ephemeral journalism. They make us regret that the Dean has left spheres where he is master to dabble in phases of social science where he is obviously an amateur [how ill-digested the facts and quotations seem in the pages dealing with the population question!] But on every subject the Dean is stimulating and often in a pregnant and unforgettable sentence he enshrines a gem of truth. Here is one: "As a rule, the game of life is worth playing, but the struggle is the prize."

EDITOR.

The Psalmists. Essays by Five Scholars. Edited by D. C. SIMPSON, D.D. Oxford Univ. Press. 7s. 6d.

The Psalter. By ADAM C. WELCH, D.D. Oxford Univ. Press. 5s.

The first prominent act of the new Oxford Oriel Professor of the Interpretation of Holy Scripture was to organise this series of lectures, which were very largely attended throughout and followed with rapt attention by an audience that included many persons of distinction. Of the seven discourses, one was delivered by a German Lutheran, two each by two prominent Baptists, one by an Evangelical Anglican, and one by an Anglo-Catholic. The whole conception and execution of the plan which produced this book was a splendid gesture of friendship on behalf of Prof. Burney's beloved successor, who personally bore the whole burden of this experiment in theological re-union. The book is thus doubly significant. It gives us the most recent scholarship applied to the Psalter. It is also the measure of a great-hearted scholar's generous appreciation of all who follow his Master, whatever their ephemeral labels.

Dr. Welch's four lectures were given at King's College Hostel,—another welcome combination—of Anglican and Presbyterian this time. The lectures are as penetrating and stimulating as is all this delightful Hebraist's work—a man whom to hear is to love.

J. P. NAISH.

Behind the Third Gospel: A Study of the Proto-Luke Hypothesis. By VINCENT TAYLOR, B.D., Ph.D. Clarendon Press. 16s.

This is an important book on a very important subject. For what the "Proto-Luke Hypothesis" really means is that we have, embodied in our *Luke*, a second historical narrative, largely parallel to *Mark*, but independent of it and of yet earlier date. The story of the process of research by which this result has been established in principle is here more fully set forth than anywhere else.

The main point still open is whether Luke's Gospel implies an earlier literary composition of his own (written say 60—65 A.D.), as Streeter and our author hold; or whether the source used by Luke was rather a sort of note-book (for purposes of practical instruction or *catechesis*), embodying oral tradition taken down by him from the lips of Hellenistic Jewish-Christian informants, particularly during his residence in Cæsarea (c. 57-59). Streeter, in contrast with our own view (*Oxford Studies in the Synoptic Problem*, e.g., p. 351), stresses Luke's own part in fixing the order of his "first edition," which in turn determined his use of our *Mark* when he came to utilise it for his second edition, our present Gospel. The strong point in the theory is what is common to both forms of it, *viz.*, that the special Lukan source was the framework into which the Markan matter was fitted, and not *vice versa*.

Dr. Taylor rightly finds the clearest traces of Luke's use of a non-Markan document, special to himself, in the eschatological discourse and in the Passion narrative and its sequel. But he is, we believe, wrong (1) in making the latter run not parallel with *Mark* from 22¹ but begin only at the Last Supper, its original prelude being replaced by matter from *Mark*: (2) in assuming that this source agreed with the Fourth Gospel in not regarding the Supper as Paschal. On the other hand, we agree that "the point of view" in the Lukan narrative of the Supper "is quite distinctive;" and that the whole of it (22¹⁴⁻³⁸) is "substantially independent of *Mark*, and probably earlier."

Dr. Taylor, like Streeter, thinks that Luke's special, non-Markan source, before being used as the framework into which its author fitted large

pieces of *Mk.*, was already composite, built up by him on a "Q" document, itself the basis of non-Markan matter, mostly "sayings," common to *Matt.* and *Luke*. This "Q" document (possibly somewhat enlarged with sayings not in *Matt.*) Luke is held to have expanded with narrative setting, so producing the first form of his Gospel ("Proto-Luke"). Here we are quite unable to follow them. In fact we regard such a "Q" document as is assumed to lie at the start of the Gospel-process as putting the cart before the horse. It is not required to account for the facts, and is unlikely in itself. For the analogy of the early Legends of S. Francis—the best parallel known to us—points to the Gospel-tradition having for the most part existed at first in the mixed form of sayings at the heart of incidents. In such a primitive Gospel tradition we may picture the so-called "Q" matter or sayings as only gradually becoming detached from their concrete, historic setting, and so being turned into largely abstract maxims, which hereafter became artificially or topically grouped, as we see pre-eminently in *Matt.*

But, with the above reserves, the newer theory of Luke's "special source" and *Mk.* as elements in our Third Gospel, according to which the former ("Proto-Luke") is primary and determinative even as to order, and not *vice-versa*, seems to us proven.

Dr. Taylor sees and brings out adequately the great historical and theological moment of the "Proto-Luke" source (as it dates from c. 58-65 A.D.), including its bearing on the historical sources of the Fourth Gospel (which has special affinities with the non-Markan element in *Luke*), and in general on the conditions under which the Gospel Writings came into being. His study, then, is of far-reaching value as regards the vistas it opens up; and it is to be hoped that it will be duly read, digested, and followed up by all who are seeking a truer picture of the Jesus of history.

VERNON BARTLET.

The Passing and the Permanent in St. Paul: Studies in Pauline origins, development and values. By H. BULCOCK, M.A., B.D. Macmillan. 10s. 6d.

This is an important book on a living subject, and covers even more than its title suggests: for it touches also on various fundamental questions in religion, and in a competent way. It is bold yet balanced in most of its judgments, and its general effect is constructive for those not blind to the need for radical readjustment of vision to the present state of historical research in the philosophy of religion.

Mr. Bulcock distinguishes Paul's central religious faith from its apologetic outworks (p. 214). His line of approach is outlined in the first chapter, entitled "Prophetic, Apocalyptic and Sacramental Faith"; and in it the radically prophetic character of Paul's own faith is foreshadowed. By "prophetic" is here meant a faith having its *sources* in the spiritual intuitions of the moral consciousness, like the religion of the great Hebrew prophets. "Apocalyptic" doctrines are relative and temporary forms in which the prophetic faith expresses itself, face to face with the course of history and nature. As regards "sacramental faith," there are two forms of it: one "means the principle of the Spirit revealing itself through Matter," the other "a ritual act to produce a magical or semi-physical result." The latter "unphilosophic philosophy" has nothing to do with "the sacramental principle which runs throughout life" and underlies the deeper poetry, the symbolical or mystical principle (p. 35). "It is in mysticism that sacramentalism has its significance"; and, as Mr. Bulcock argues, "the introduction into Christian sacraments [continuous with

[Hebrew symbolism] of this mystic significance was historically due to Paul" (p. 37). While true to his radical Hebraism (cf. p. 51) and abhorrence of all specific heathen piety, he yet raised certain symbolic rites, pregnant with "prophetic" ideas, to the higher power of Sacraments—suggestive media of mystical union by direct influence of the Spirit of Christ upon the believer. Beyond this there is little but "missionary accommodation" (p. 137) in Paul's use of Mystery terms in writing to Hellenistic converts.

On these lines our author produces a significant book, in which most of the aspects of Paul's thought are elucidated and its permanent value for Christians vindicated. Perhaps he makes the background of Paul's Christology too "Alexandrine," connecting it too closely with the Ephesian stage of his development, when he met Apollos, and no doubt received as well as gave in intercourse with him. In this connexion our writer antedates the Hermetic writings. Again, he does not make enough of recoil from legalism (*Rom.* 7) as conditioning Paulinism throughout. But it is a great thing that he sees so clearly the spiritual continuity of Paul with the most characteristic elements in his Master's own spirit. Christ verily is his "most life," deepening in him, by the sense of mystical union with God's Messiah, the Hebraic consciousness of personal relation with God, now open to be gracious Love, and of the ethical issues of that Love for those who yield to it, as the essential worship and service of God.

VERNON BARTLET.

The Speaker's Bible. Edited by the Rev. JAMES HASTINGS, D.D. The Gospel according to St. Luke, Vol. III. The "Speaker's Bible" Offices, Aberdeen. 9s. 6d.

In externals this volume differs in several respects from its predecessor. It has been printed by another firm, and on thicker paper so that it only runs to 256 pages as against 480. Beginning with the Prodigal Son (c. 15) it breaks off at c. 20³, and it seems unfortunate that the Gospel was not completed in this third volume. Internally there is no change. Vol. II completed the material on *Luke* left by Dr. Hastings, but he transmitted his secret to the son and daughter who so ably continue the manifold services inaugurated by him. What a boon this volume would have been to Sir Roger de Coverley and his chaplain: what a boon it will be to their present-day representatives—and to others not in that line of descent. The Index to Sermons is far reaching and adds to the usefulness of the book.

Since the foregoing words were written Vol. IV. (price 9s. 6d. and covering the last five chapters of the Gospel) has reached us. All the good things that have been said of the earlier volumes can be repeated of this one. The omniscient is now completely furnished as regards "the most beautiful book in the world."

A. J. GRIEVE.

The Gospel according to St. Luke: A critical and exegetical commentary. By BURTON SCOTT EASTON, D.D. T. and T. Clark. 12s.

Our eyes fail in watching for the long needed commentary on the Fourth Gospel though there is some compensation in the many studies of it that have recently appeared. Almost as great a desideratum has been a new commentary on *Luke* and it is a pleasure to record that this has been met. Summer, with all its excellences, has had its day and will be replaced on the working shelf by this most acceptable and competent volume. That it is abreast of the times may be illustrated by its references to the identification of local texts and to the "form criticism" of Bultmann and other scholars, though this is rather summarily dismissed as apparently not realising the hopes of its advocates. Dr. Easton has also reached certain

conclusions about Luke's special source that are in line with those of Canon Streeter, and his pages on "L" are among the most helpful in an Introduction that is throughout concise and relevant. On the other hand Dr. Easton might have mentioned (in the note on p. xii) Prof. Souter's select critical apparatus, which is more accessible and familiar than Huck, and he does not name Dr. Montefiore's admirable work on the Synoptic Gospel. He is disappointingly reticent when on the questions of date and authorship; he says that these can only be discussed in connexion with *Acts*. Some readers will deplore the fact that the text of the Gospel is not printed, but a more serious question is the absence of an Index.

Having said so much we gladly return to a cordial commendation of the work, and a prediction that it will hold the field for many days. Its method is a sharp separation between that which is exegetical and that which is critical, and both sides are well done. Wherever we have tested it we have been impressed by the sound judgment, the pertinence and the capacity of the author.

ALEX. J. GRIEVE.

The Christian Colours. By ERNEST WALDER, M.A. Williams & Norgate. 5s.

This book professes to be "an introduction to the Writings of S. John," and hopes to be "the harbinger of a larger work," the purpose of which is to show that the Epistle, the Gospel, and the Apocalypse are by one author, a Trilogy, and that that author is Marcion. The author devotes the first four chapters of this book to a forecast of what the contents of that book are to be; if this is a sample of that work, one hopes it will never appear. The rest of the book professes to be an exposition of the foundations of the City—the New Jerusalem. A chapter is devoted to each stone: each stone is held to symbolise a Christian quality. From the standpoint of sound scholarship this method lends itself to "madness"; but madness has sometimes method in it; this author has not even any "method in his madness." Most of these chapters are a farrago of nonsense; irrelevances, artificialities, absurdities, jostling one another on its pages. On the slightest provocation he thrusts in his views on divorce, prohibition, education, etc. and on such subjects his judgment is often eccentric. A sermon and a poem showing similar mental incoherence, have been added. The author is an educated man with some learning; but the mentality which could give such a book to the world baffles comprehension. His colours do not blend in the white light of truth, but in a jazz pattern that defies all trace of clear design.

ALFRED E. GARVIE.

The New Testament Doctrine of the Christ. By A. E. J. RAWLINSON, D.D. Longmans. 12s. 6d.

This latest Bampton Lecture is in every way a worthy addition to the series, and a really important contribution to Biblical theology. Dr. Rawlinson sets out to examine the various forms of New Testament Christology in the light of modern investigation into both Jewish and Christian documents. His first lecture deals with the Jewish Religious Hope and makes clear the standpoint which he afterwards maintains, namely, the paramountcy of the Hebraic tradition in the early development of Christian thought. The second and third lectures deal with the Christology of the Jewish Christian Church and of the Gentile Christian Mission respectively. Then follow three lectures on the Contribution of St. Paul, one on the Doctrine of Christ in the Pastoral Epistles, *Hebrews*, and the *Apocalypse*, while the last lecture is concerned with the Johannine contribution. In addition to the lectures as they were delivered, the

ok is enriched with a number of interesting appendices and is fully documented throughout. It may be said at once that the whole work is very timely and scholarly contribution to New Testament interpretation. It is clearly written and there is no question as to the painstaking and thorough fashion in which the author has studied and used his authorities. Two or three criticisms, however, suggest themselves. Dr. Rawlinson evidently writes in strong reaction on the one hand from Modernism, and on the other from the work of the religious historical school in Germany as presented by Bousset. In regard to both of these he seems to take a somewhat exaggerated view, and it is doubtful whether any English Modernists would quite accept this interpretation of their position. His own work might be described as religious historical, and might be taken to show that the method indicated does not necessarily have the results which have sometimes been derived from it in Germany. It is indeed open to question whether Dr. Rawlinson himself quite realises all the implications of some of his own premises. His tone is apt at times to be a little dogmatic, and he does not always give his reasons for differing so emphatically from some of the writers whom he quotes. Further, his contention as to the primacy of the Hebraic over the Hellenic element in the development of New Testament thought is sometimes more ingenious than convincing. In protesting quite legitimately against some of the excesses that have characterised the holders of the opposite view he seems to fall into a like exaggeration on the other side. To say, for example, that "St. Paul indicates the cult of the Lord Jesus, not as a pagan might vindicate it from the standpoint of polytheism, but as a Jew from the standpoint of monotheism, and upon the basis of the Old Testament faith" is to do little more than beg the question at issue.

These, however, are comparatively unimportant blemishes in a work which will hold its place among the best and fullest modern contributions to Biblical Christology.

W. B. SELBIE.

Modern Psychology and the Validity of Christian Experience. By C. H. VALENTINE, M.A., Ph.D. S.P.C.K. 7s. 6d.

The title of this book at once suggests that it is timely and may supply a real need, and to some extent, at any rate, it fulfils its promise. It was written originally as a thesis for the London Doctorate, and it bears all the marks of its origin. It is scholastic rather than scholarly, and covers too much ground rather too hastily. In the first part, Dr. Valentine deals with the challenge of psychology to Christian doctrine and experience, and discusses questions like Rationalisation, Projection and Subjectivism; the second part gives a psychological reinterpretation of Christian doctrine, dealing very cursorily with big questions like Sin, Salvation, and the Doctrine of God, Christ and the Holy Spirit; the third and fourth sections of the book—which are decidedly the most useful—deal with Christian experience and psychological practice, and the philosophical implications of Christian doctrine and experience. The author's main thesis is that modern psychology offers a real challenge to the Christian faith, and he seeks to meet this challenge, but, it would appear, on philosophical rather than on strictly psychological grounds. There are two ways in which the supposed challenge must be met—by showing the very strict limitations of psychology and the psychological method, and by showing that psychology itself has done much to re-establish belief in the religious nature of man and in the validity of religious experience. Dr. Valentine recognises both of these points, but scarcely does justice to either of them; nor does he draw any clear line of demarcation between the methods of psychology and of philosophy.

He claims to speak in the name of modern psychology, but his treatment of it is certainly not up-to-date. While he quotes a number of recent authors, they are practically all English speaking, and he makes no reference to the vast literature on his subject which has now accumulated in France and Germany. Still more curious is the entire absence of any reference to the work of Dr. McDougall or to any American writer save Leuba and Pratt ; nor, again, is there any mention of Otto. It is, of course, impossible for any writer in a single volume to cover the whole ground, and Dr. Valentine's book would have been very much better had it been more concentrated and less ambitious. As it is, while containing a great deal of useful material and well worth reading, it can hardly be regarded as a final or authoritative pronouncement on the subject.

W. B. SELBIE.

Modern Psychology and Education. By MARY STURT and E. C. OAKDEN. Kegan Paul. 7s. 6d.

The authors of this book are both educational experts, and they write expressly to help those who are preparing to teach or are already engaged in teaching. They have the great advantage of a considerable experience in dealing with both children and students, with the result that their work is more vital and less academic than most treatises on the psychology of education. The book falls into three parts, the first dealing with the construction of mind, *i.e.*, instinct, emotions and sentiments ; the second with the tools of mind—sense, attention, memory, thought, *etc.* ; and the third with the conduct of mind,—morality, various disorders, and the relation of mind to work and happiness. It will thus be seen that a large amount of ground is covered, but for all that the treatment is very far from being superficial. The writers have a real literary sense, a thoroughly practical bent, and a quite delightful humour. At the end of each chapter they suggest questions for discussion and give some very useful bibliographies. Though they do not deal directly with religious education both ministers and Sunday School teachers would gain a great deal from reading a book like this, while for the ordinary teacher it is simply invaluable.

W. B. SELBIE.

The Religion and Philosophy of the Veda and Upanishads. By Professor A. BERRIEDALE KEITH, D.C.L., D.Litt. Harvard Oriental Series. Milford. 2 Vols., 45s.

Here at last we have in English an adequate and fully documented book on the religion and the philosophy of the *Veda*. It is a book which will be for long indispensable to English students of Hinduism—a book which admirably fulfils its object of presenting “in objective form and with constant references to the original sources and to modern discussions a comprehensive but concise account of the whole of the religion and philosophy of the Vedic period in India.” It would be superfluous to speak of the writer's abundant erudition. But this book has more than learning ; it shows those qualities of insight and independence which we have learnt to expect from Prof. Keith's writings. Too often books such as these are written by scholars interested in linguistic problems, but ill-equipped in the philosophy of religion. Prof. Keith has that wider knowledge which many orientalists lack, and this book is not only of great value as an impartial and authoritative account of the religion and philosophy of the *Veda*, but an incisive and often pungent contribution to the study of the development of religion which should do something to check that facile theorising which sometimes makes books on the study of religion neither philosophy nor history, but propaganda, often of an irreligious type.

It is obviously impossible to give any adequate account of this massive work in the space at our disposal. In view of recent attempts to push the *Rigveda* back to an earlier age, it is of interest to notice Prof. Keith's view that even if we assume that Zoroaster lived some centuries before the time tradition assigns to him, it is still very doubtful if we can "make any earlier date than 1200 B.C. or 1300 B.C. for the *Rigveda* reasonably probable."

In a fascinating chapter on the *Avesta* and comparative mythology, Prof. Keith makes a much needed protest against the way in which "the vast mass of information as to religions of the different peoples, civilised and uncivilised, of the earth which has been brought to light by modern research" is utilised by theorists who "seek a greater unity than it is possible to find, and ignore fundamental discrepancies of mental organisation," and against the views of men like Sir J. G. Frazer and Durkheim, who "assume that in the religious beliefs of primitive savages are to be found the beginnings of religious belief, and that from their views must be reconstructed a scheme for the development of every form of religion."

After these preliminary discussions, Prof. Keith describes at length the Gods and Demons of the *Veda*, the Vedic Ritual and the Spirits of the dead.

Of special interest, in view of the importance in India of the *Upanishads* and the enthusiastic claims made for them by Western and Indian scholars, is the fifth section, which deals with the philosophy of the *Veda*. Like Oldenberg, whose significant book on the *Teaching of the Upanishads* is as yet untranslated, Prof. Keith refuses to accept Deussen's interpretation of the *Upanishads*, which explains them in the light of the systematised monism of Sankarāchārya, the great teacher of the later Vedānta. Nor does Prof. Keith share Deussen's enthusiasm for the teaching which these ancient works contain. "Regarded as serious contributions to the solution of the fundamental problems of philosophy, the value of the *Upanishads* must be considered to be comparatively small." Prof. Keith has more sympathy for the claims which are made for the *Upanishads* by those who value in them not philosophy but mysticism; he reminds us, however, that theirs is a mysticism which gives no "place for morality and political life." Prof. Keith's treatment will not please those who, in their revolt at what they regard as the narrow dogmatism of Christianity, refuse to criticise the vague speculations of these ancient seers, but to the student who seeks only truth his book will prove of the greatest possible service. We know no book in English on the *Veda* so full, authoritative and discriminating, and we would recommend it heartily to all interested in the study of religion.

SYDNEY CAVE.

Life and Man. By T. A. BOWHAY. Cape. 9s.

The reviewer knows nothing of Mr. T. A. Bowhay apart from what is said of him in the Foreword to this book. It seems that though he had during his life-time published nothing (he died while this book was in the press), his manuscripts have been for many years read and passed from hand to hand by a large number of people, thus finding their way to all parts of the world. "Some are so irritated to the core of their being that they declare if they read any more they will go mad. Some are roused to bitter intellectual opposition Some will read a few paragraphs only, and instantly feel awed by the revelation they offer of the meaning of life. They say: 'this is what I have been waiting for; this writer *knows*, does not merely believe or think.'" The effect of these writings on "those who persevere with what sometimes seems a strange and difficult style of writing is so dynamic as to suggest that the author's thought, or his mode of expression, have a peculiar power, with which it is impossible to come into

contact and not feel a disturbance far different from one's usual mild refusals and acceptances of literary, philosophical and religious opinions."

This challenging estimate of an unknown writer determined us to give the best part of a holiday week to a careful study of the book, and, while we would suspend a final judgment on its value, we feel bound to testify to something of the effect forecasted above. It brings the reader into contact with a mind of unusual strength and independence, with more than a passing knowledge of modern science, philosophy and theology, who has worked his way to a distinctive world-view of his own, thoroughly Christian in temper, yet difficult to subserve under any of the recognised schools of thought. The style is often obscure and difficult, the phraseology unfamiliar and cumbrous, and the line of treatment involved and tortuous; but the fundamental ideas have a vigour and clarity which justify the phrase "this writer *knows*, he does not merely believe or think." And to come into contact with such a mind is to be stirred to think fruitfully, even when full agreement is withheld.

Accepting an evolutionary view of life, while confessedly retaining the Christian creed in its simplicity, the writer starts with the thesis that "*Christianity is not a religion*, not, as it is sometimes termed, one of the great religions of the world, but it is *a new life, new beyond all other*," as distinct from the natural human life, as that is from animal, or animal from vegetable life—in short, a fresh and higher state in the world process, in which that process finds its consummation, and through which it comes to its final expression—its ultimate, formulated Truth. "To say this," he affirms, "is not to depreciate natural human life. It is not in any sense to look down upon those who lead only a natural human life. Human life as human, can be wonderfully beautiful and intensely attractive; no one who does not regard it with profound reverence is worthy of any attention. But the excellency and glory of human life, as human, does not make it Christian, any more than the cleverness of an animal makes it a human being. . . . This is not in any way to depreciate human life, but it does exalt the Christian life. It is to maintain that *no human being, as merely human, can have in him the Christian life*, can be a Christian." This is the postulate which forms the whole argument, and to the explication of such a position the writer gives himself with a confidence and zeal that make every page full of a challenging emphasis, breaking out occasionally into passages of rare beauty and charm. And that doubtless is why the book is likely to divide its readers into mutually hostile camps.

What then does it mean to be a Christian? It is to attain to "Truth of the third degree." The first degree of Truth brings man into right relations of correspondence with the reality of the physical world, enabling him to know and to express accurately the real nature of that world. The second degree brings a man into right relations with himself, and enables him to express in language and life the truth of what he is in and for himself. The third degree brings man into conscious and quickening relations with God (as revealed in Christ), enabling him to express clearly the nature of God in relation to himself, and so to live life in its fullness of meaning and power. Life he defines as that which is always "superior to the condition in which at any time it finds itself," and always striving to realise that power which is beyond its actual condition. To be satisfied with its condition is for life to cease to live. Unending strife to rise out of itself and its conditions, to realise its potentialities upward and Godward, to be ever reaching out after its own betterment by drawing upon what is beyond and above itself—this is to be a Christian. This is the test which is being applied to every phase and state and is the burden of the book from beginning to end; and

its main purpose is to illustrate it from as many points of view as possible. It is impossible to give the whole argument ; suffice it to outline the writer's treatment of the difficult question of Error. In consistence with his definition of Truth, he defines error thus : " As Truth bids us *live*, so Error bids us *be*." It is what holds back life from expansion, development, the perfecting process. And like Truth, it is of three kinds. First, there is the *Error of the Flesh*. Flesh is the record of the past evolution of nature. Man sums up in his body of this flesh the results of that long process, which in him has become conscious, Self-conscious, and, because of that, self-determined and self-directed ; that is why man can understand and interpret nature. But he is more than natural, and he commits the error of the flesh by interpreting himself in terms of what is behind him and not what he is in virtue of what lies beyond and above him. In life this is to be sensuous ; in ethics it is to be conventional ; in philosophy it is to be naturalistic. The second Error is that of the *Intellect*, which is not life in its reality, but *life in its expression*, and the error of the intellect is when it acts in isolation from reality, mistaking theory for fact, and failing to test its expression of reality by constant reference to reality itself. The third Error is that of the *Spirit*, which tends to deny the existence of the supreme reality—God as Spirit—and to confound reality either with the material or the psychic world, or both, and so to reduce or confine the idea of reality to mere phenomena. Rightly and fully developed, it will be seen that we have here a genuine philosophy of life and reality, at once immanental and transcendental in quality ; and, it may be added, truly Christian. The penetrating insight with which this is developed, especially in its ethical and religious applications, is remarkable, and give this book a uniquely challenging and stimulating quality.

E. GRIFFITH-JONES.

Christian Fundamentals : a Modern Apology for the Apostles' Creed. By A. C. BAIRD, B.D. Clark. 7s. 6d.

If it is to be of any real use a "modern apology" for an ancient creed must be not merely a rehearsal and vindication, but a re-interpretation. The Creed must not be treated as though it were verbally inspired ; but frankly, and not without ingenuity many of its words must be persuaded to a meaning other than that in the minds of their original framers. Mr. Baird, if the expression may be pardoned, makes no bones about doing this ; although, inevitably, some of his readers will complain that he carries the process dangerously far, and others that he is disappointingly cautious. In any case, taking the book as a whole, it builds an admirable interpretative bridge between the Articles of the Apostles' Creed and the thought of our own day. And if the elasticity of many central words is sometimes stretched to breaking point, what matter ? The great thing is that, in common with all wise theologians, Mr. Baird recognises that Creeds, however hallowed, can only commend themselves to the modern mind by proving their essential authenticity.

Here, then, are one or two examples of Mr. Baird's bridge-building. Instead of regarding the Virgin Birth as a physical "miracle," he insists on the phenomenal spiritual aspect, and contends that "conceived by the Holy Ghost, born of the Virgin Mary" is sufficiently safeguarded if we regard Christ as "the offspring of the pure and undefiled union of God-filled, God-inspired, God-sealed man and woman." His treatment of this subject is one of the best things in the book. To take another instance, Descent into Hell becomes an assurance that "Christ, while He was in the state of death, had fellowship with the souls who died," and so redressed "the seeming injustice to those who died before His coming," and to "the thousands

in our own day who have never heard the Gospel." This may stand as a legitimate piece of re-interpretation ; but, obviously, it is too wooden and unimaginative in its idea of salvation to ring convincingly to the modern mind. But, in this connexion, let it be said with gratitude that, generally speaking, Mr. Baird's eschatology is refreshingly wholesome. Citing one other point, Mr. Baird justifies " I believe in the resurrection of the body " by arguing that *σάρξ* in the New Testament frequently means human personality ; so that this article of the Creed harmonises with the modern view that " the complete personality of man immediately after death rises as a spirit and so survives."

This is enough to indicate Mr. Baird's method and standpoint ; but it should be added that the historical part of the book is marked by balance and lucidity. Whether they agree with him or not, his readers will feel that Mr. Baird counts, and has done what was worth doing.

ARTHUR PRINGLE.

Watching the Cross. By J. D. JONES, M.A., D.D. 7s. 6d.

The Gospel of the Larger World. By F. W. NORWOOD, D.D. 6s.

The Strategies of Grace. By THOMAS YATES. 7s. 6d.

Invincible Love. By W. E. BLACKBURN, M.A. 7s. 6d.

Here are four volumes of sermons (Hodder), three of them by Congregationalists.

Dr. Jones's are sermons by a master-hand. They do not aim at eloquence or novelty, but they are well and carefully written, and easy and pleasant to read. Nothing is left ravelling ; every sentence is finished and crystal clear. Devotional in tone they are yet manly and strong, orthodox but never narrow, often indeed refreshingly liberal in their interpretation. They never stray from the neighbourhood of great themes. They speak of the Mount in the Mount. In a word, this is an excellent and helpful book. It will be received with gratitude by a wide circle of readers, and will make a distinct addition to a reputation already great.

Dr. Norwood's title is something of a challenge, but it is justified. Whoever reads this book with the attention it demands and deserves will feel that Joseph Parker's mantle has fallen on one who wears it with dignity and ease. There is, of course, no hint of imitation, but there is real succession with an equally real distinction. Dr. Norwood strikes a clear individual note. The book gives a sense of space, of wide horizon, of the hum of the multitude, of bold and generous judgments. Generations of preachers have fastened on Charles Lamb's one failing to point an obvious moral. In this book Lamb says " the dear fellow whose love for his afflicted sister shines like a tear in the eye of Christ ! " Wordsworth would have loved that, and many who rarely read sermons will love it and quote it. Without a doubt Dr. Norwood has a message for the larger world.

In the third book we have again real pulpit succession. No man ever gave more attention to the way of saying things than Dr. Raleigh. Mr. Yates follows him closely in this, but he has more to say. He has given us a volume of unusually beautiful sermons. There is abundance of solid thought, but care has been taken to make it market-sweet. One has the impression of a garden in early June, with colour and scent and song, and the promise of fruit on the trees. Delightful ! The book will be very popular with preachers, and deservedly.

Mr. Blackburn was born and bred in Glasgow, and in that great city he carries on an exceedingly prosperous ministry. This volume gives the secret. His sermons are neither eloquent nor deep, his illustrations are often poor, and he is not afraid of being commonplace. But his subjects are of the

first order of importance : he deals with real things—and, *he preaches*. Never once does he take his eye off the ball. The heat of the first delivery stillings to the second. The reader feels that the preacher is busy with his very soul. I said they were not eloquent, but they have an eloquence of their own, that which goes with sincerity and passion. Yes, a real preacher. Glasgow will surely flourish by such preaching as this.

J. M. GIBBON.

Social Theories of the Middle Ages, 1200-1500. By BEDE JARRETT, O.P. Benn. 16s.

The History of the Church in France, A.D. 950-1000 ; Being a Study in Medieval Christianity. By D. W. LOWIS, D.D. Epworth Press. 7s. 6d.

Mr. H. J. Laski, the editor of the *Library of European Political Thought*, to be congratulated on entrusting this volume of that series to a Dominican scholar familiar with the authoritative writers of the period rather than to a more slenderly equipped "sociologist." The political and economic ideals of the Middle Ages are to have separate treatment, and the fear of trespassing on this neighbouring ground has hampered our author at times. He has, however, skilfully treated nine subjects, "which have always interested man in the West"—Law, Education, Women, Slavery, Property, Money-making, War, Christendom, Art. It is to be regretted that the author did not introduce or conclude his work by a general essay on the social theories as a whole, defining the limits of the subject as he conceives it, surveying the places whence he draws his information, and estimating the permanent value of this side of medieval thought. Every page of the book is interesting, but as it stands the work is a collection of nine charming essays rather than a connected whole.

The book has received the approval of the Roman Church, but it is not propagandist. In most places it is written with extreme restraint ; there is little attempt to point a moral ; and the unattractive as well as the attractive side of medieval thinking is frankly presented. The couple of pages devoted to Wyclif make a notable exception : it would indeed have been better to omit all reference to Wyclif than to have inserted a paragraph so far below the general level of the work. There is, we feel, also a little special pleading in the chapter on slavery, as (for instance) where it is argued that the theory that villeins were represented by members of another class made their unfreedom "of a negligible type." There is more weight in the shrewd observation that "It would be grossly unscientific to take these monastic writers in their monastic treatises as representative of mediæval thought on womanhood, for they are not intending to write primarily on women as women, their greatness or their littleness, but solely on women as dangers to monastic observance." The chapters on Property, Money-making, War, and Art are extremely good ; though here as elsewhere we wish that our author had made more use of general literature. The consciously formed views of official teachers are well presented, but we should like to learn more of the opinions of the plain man, reflected as they are in poems, histories, and letters. On this side the book is perhaps least adequate. For all its interest, too, it suffers from a certain formlessness. It meanders pleasantly through the subjects, but hardly brings matters to a head. Sometimes it lapses into commonplace recitals of familiar affairs. It would gain much by compression and sharper articulation, for it is very repetitious. (We are told not less than three times that *De Eruditione Principum* has been ascribed to both Vincent Beauvais and Guillaume de Perault.) The style is spoilt a little by straining after bad epigrams.

The volume is attractively produced and we have noted few misprints. There seems to be no reference in the text to footnote two on p. 182. The date of the Bruges conference mentioned on p. 221 was 1374, not 1360. The printing of some references in the text and others in footnotes is confusing; the spelling of certain names is inconsistent. One list of all authorities quoted would have been most valuable.

But these are small blemishes, and if the other volumes of the *Library of European Political Thought* maintain the standard of lucidity and interest here established they will perform a much needed service for students of political science.

Dr. Lowis, whilst engaged in the circuit work of his Church, has written a very scholarly book on one of the obscurest parts of Church history. Beginning with an exposition of the political state of France in the later part of the tenth century and a narrative of the last Carolingian and the first Capet reigns, he next describes in full the controversy that followed the deposition of Archbishop Arnulf of Rheims in 991 at the synod of Verzy. Though it was effected mainly for political reasons this deposition raised an important ecclesiastical question: could a synod depose an archbishop without the consent of the Pope? The false decretals said "No," but there were among the French clergy, even in that rude age, scholars who knew that whatever the decretals might assert there were precedents in early history in favour of the action of the synod. An intensely interesting controversy followed, with appeals to the Councils of antiquity, the Bible, and to reason, which remind Dr. Lowis of Protestantism itself. Devoting the first half of his book to these matters Dr. Lowis passes on to an account of the inner life of the Church (government, the clergy, sacraments, heresies, prayers for the dead, veneration of relics, and kindred topics), the reform movement, the life and character of Maiolus, the Church and the feudal state.

The book is of very uneven value. The first two chapters are most confusing; but if the reader is not scared by the kaleidoscope of persons and places and persists to the chapters on the deposition controversy he is most richly rewarded. The second half of the book is useful rather than original. The sketchy account of monastic life, for instance, in chapter vi we would willingly sacrifice for more detailed information on some of the matters peculiar to the age—information which we are sure Dr. Lowis could impart if he would. He mentions Asceline's *Carmen* as a typical criticism of monks by a bishop, and leaves us wishing to hear more about it.

It is most regrettable that the book was not more thoroughly revised. There are indeed few misprints (*coloniæ* seems to be printed for *coloni* on pp. 22 and 23, and *Laudes* for *Lauds* on p. 174; an inverted comma is wanted on p. 99, and a final *s* on p. 254), but the style of writing in most places is loose and slovenly, full of expressions and idioms pardonable perhaps in a speaker but reprehensible in a writer. Dr. Lowis does not get far enough away from his pulpit; he frequently makes edifying reflections in flowery language utterly out of place in a treatise of this kind. He does not even spare us a reference to Copec.

Dr. Lowis explains very clearly the debt which Europe in the dark ages owed to organised Christianity, and (what we think is even more valuable) he incidentally shows beyond all manner of doubt the flimsiness of the claims of the Roman Church that the cast-iron system dating from the Council of Trent and the Vatican Council is the only legitimate descendant of medieval religion. We heartily congratulate Dr. Lowis on a valuable piece of work marked throughout by notable impartiality and insight.

B. L. MANNING.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(Books marked * are recommended for ministerial reading.)

The death of *The Expositor* has resulted in the appearance of *The Expositor's Year Book* (Hodder, 10s. 6d.)—"A Survey of the Biblical and Theological Literature of 1925." In the preparation of the volume Dr. Moffatt has had the assistance of Profs. G. H. Box, W. Fulton, and T. H. Robinson, as well as of French and Dutch scholars, and the result is a valuable book of reference. It is extremely difficult for ministers to keep abreast of theological learning, especially in these days when few books can be purchased, and it is easy to miss publications—particularly articles in the magazines—even on subjects with which one is specially concerned. Dr. Moffatt has placed students still further in his debt by this new service. We have noticed a misprint on p. 11 and a wrong price on p. 273. Otherwise the only criticisms we have to make are (1) the omission of Church History; (2) the gratuitous references to pacifism. Dr. Fulton refers to books as "free from pacifism" as if it were smallpox!

We opened Mr. Middleton Murry's **Life of Jesus* (Cape, 10s. 6d.) with expectancy. The wistful beauty of some of Mr. Murry's writings and his earnest search for light and truth disposed us to look with favour on a book which might be a Renan or an *Ecce Homo* or —? We scarcely know how to judge the book now we have read it. There are chapters of real insight and rare beauty, and at times truths are made clear in a pregnant sentence. This, e.g., lights up a difficult saying of Jesus:

"If a man has a spark of understanding, it shall be made a flame: if the spark be lacking he is condemned to darkness for ever."

But the whole is woefully subjective. If Mr. Murry is pleased with some words or deeds of Jesus, they are "visibly authentic" (a favourite phrase), whether they appear in *Mark*, *Codex Bezae*, or the *Gospel to the Hebrews*: if he dislikes another writer's ideas, they are "false and arbitrary." There is something French about Mr. Murry's clear-cut statements and confident dogmatism, but they are not convincing. The N.T. scholar does not find, we think, a Jesus who was baptised because He was conscious of sin, who spoke angrily to a leper He had healed, or who carefully arranged with—or by means of—Judas the time and manner of His betrayal. Nevertheless the exposition of the teaching of Jesus is very suggestive, and preachers should not fail to read the book. It is beautifully printed, but marred by a misprint on p. 16.

One of the most useful books published for some time is Prof. E. F. Scott's *The First Age of Christianity* (Allen & Unwin, 5s. 6d.). In it Dr. Scott not merely gathers together the researches of specialists on the Gospels and on the life, organisation, and theology of the Church during the first century, but brings to bear his own wide knowledge and his power to put his material in lucid language and in a brief compass. N.T. students will therefore find that the book sums up remarkably well the present position in N.T. study, and ministers will search for a long time before they discover a book which deals with the whole subject as completely as this does.

In *The Economic Background of the Gospels* (Milford, 7s. 6d.) Dr. F. C. Grant makes a careful survey of the economic conditions in Palestine in and before the Gospel period. He considers not only the reaction of Roman policy and practice on the lives of the people, but also shows how war, tribute, trade, finance, etc. influenced the expectations of the Jews and the teaching of Jesus.

Saul is one of the most human characters in that most human book—the Old Testament—and Dr. Hutton makes good use of him in *The Tragedy of Saul* (Hodder, 6s.), expounding the Scripture story, and also employing Browning's poem. We wish it had been possible to commend the publishers on putting the matter into proper form, and giving the booklet its proper price.

Major Povah is an O.T. enthusiast. He would like compulsory Hebrew in the theological curriculum, and a much more thorough attention to the O.T. Having written on *The New Psychology and the Hebrew Prophets* he now sets out to show how the O.T. generally is related to modern psychology. The book (Longmans, 3s.), would have been better if it had been a frank attempt to discuss phases of O.T. teaching, without attempting to be topical.

The Revelation of St. John the Divine (Allan, 8s. 6d.) is a beautifully produced book with Albrecht Dürer's woodcuts of the *Revelation*. The Introduction, with an account of Dürer's life and work, is by Mr. E. H. Short. The woodcuts, with their weird representations of angels, horsemen, bowls and candlesticks, are not a bit more remarkable than the jacket, one of the few book-jackets we have felt inclined to keep.

One of the books noticed this quarter which we shall read again—probably more than once—is Dr. T. H. Robinson's **An Outline Introduction to the History of Religions* (Milford, 5s., a very low price). Beginning with what he calls "Proto-Religion," Dr. Robinson traces the development through animism, polytheism, and the "philosophical religions" to monotheism, with its expressions in Islam and Christianity, prefixing a useful genealogical table to the volume. Though the book is an outline and covers a great deal of ground, it is both readable and reliable. It should become one of the most serviceable books on a minister's shelves.

Convinced that while "the modern man is not greatly concerned about theology" he really needs—and at bottom desires—a theology facing the problems and in the language of to-day, Dr. W. B. Selbie in *Theology and the Modern Man* (S.C.M., 1s. 6d.) gives in characteristically clear style discussions of the Christian Idea of God, the Trinity, the Fact of Christ, Sin, Salvation, and Eternal Life. Young people, and "seekers" who are no longer young, will find the chapters helpful. On the same lines is *Theology and Life* (S.C.M., 4s. and 2s. 6d.) in which Dr. Selbie writes a chapter on preaching. Among the other contributors are Dr. R. H. Strachan, the Rev. Conrad Noel, and Prof. F. R. Barry, the latter's "Epilogue" being especially searching and practical.

We have ere this had the pleasure of noting contributions to learning made by our missionaries in many parts of the world. Livingstone was but the most outstanding of the missionaries of the L.M.S. who have increased scientific knowledge and spread the Gospel at the same time. The Rev. Neville Jones, of Hope Fountain, has given us, in *The Stone Age in Rhodesia* (Milford, 12s. 6d.) the results of his researches on the spot. It is altogether outside our competence to estimate the value of the work to anthropological science, but Sir Arthur Keith, who is competent and who measures his words, writes a most enthusiastic Foreword. We congratulate Mr. Neville Jones and are proud that our missionaries are rendering service of this kind.

The Rev. James Baikie has deservedly made a reputation for himself as a populariser of knowledge about the Ancient East. His latest work, *The Amarna Age: A Study of the Crisis of the Ancient World* (Black, 12s. 6d.) is not merely a translation into popular form of what is already well-known to scholars. It is a meritorious contribution to the study of the period, with

the mysterious and attractive Akhenaten in the centre. The book is well illustrated, and Dr. Stanley A. Cook writes a Preface.

There is a fine spirit about all that Mr. J. S. Hoyland writes, and *Faith in History* (S.C.M., 5s.) is no exception. It is a plea for the creation of the international mind through the teaching of history, but it is more than that. It asks that history-teachers shall have a genuine religious purpose, a vision and a motive that only religion can give. We have to confess that the book leaves us bewildered, for it does not in the least make clear how the ordinary teacher of history is to relate the history of civilisation for which Mr. Hoyland presses to Christ and the indwelling spirit. The practical difficulties do not seem to be faced.

Dr. Helen Wodehouse's *The Scripture Lesson in the Elementary School* (S.C.M., 3s. and 2s.) on the other hand, is very much concerned with the practical problem. Sunday School teachers and officers, as well as Day School teachers, ought to read and benefit by it.

Everyday Prayers (S.C.M., 2s.) is a collection—an excellent one—made by Mrs. Guy Rogers, Mr. J. H. Grummitt, and the Rev. Hugh Martin, primarily for use in schools, clubs, and young people's societies. We hope it will be widely used by leaders, who—if they are Congregationalists—will find in Capt. M. L. Harper's *The Communion Service* (Indep. Press, 3d.) an excellent little booklet to give to young people who want to know the meaning of that Service.

Readers of this journal are aware of the Rev. W. G. Peck's gift of lucid exposition. In *Catholicism and Humanity* (Mowbray, 2s. 6d.) Mr. Peck describes his pilgrimage from Methodism through "Free Catholicism" to Anglo-Catholicism, and then discusses Catholicism's relation to Society, the Soul, and the Future. Cleverly written, the lectures have all a convert's enthusiasm. "We stand for the recognition of historic continuity, for the elements of Catholic practice, and for the necessity of dogmatic certainty in the great Christian fundamentals." In the circumstances "we" is delicious. If Mr. Peck only goes on thinking he may step out of the limited and spurious Catholicism where he now rests into the full liberty wherewith Christ makes men free.

Dr. Samuel McComb's *Preaching in Theory and Practice* (Oxford Univ. Press, 7s. 6d.) contains lectures delivered to students at the Episcopal Theological School, Cambridge, U.S.A. Dr. McComb is a Modernist; there is a vigorous and refreshing breeziness about his talks, and his sound advice could not fail to be beneficial. Three sermons by Drs. Jowett, Fosdick (who writes an Introduction to the volume) and Elwood Worcester are printed and analysed. Dr. Jowett's biographer appears disguised as *Povritt* on p. 26.

Dr. Garvie, whose energy seems inexhaustible, has published yet another book on preaching, and we do not think he has ever written anything more to the point than the Introduction to *The Preachers of the Church* (Clarke, 6s.) in which he discusses the place of the preacher in the living Church. The rest of the volume is devoted to an historical survey and to practical counsels about the preacher's attitude to the Bible, the Gospel, Modern Society, and Modern Thought.

It was more than time that Friedrich Heiler should be introduced to English readers, for he has written on many subjects and is exercising great influence on the Continent. Still in his thirties, he was a Roman Catholic until 1919, when, without formally seceding, he entered the Evangelical Church in Sweden, and is now an Evangelical Prof. of Theology at Marburg. The two works translated by the Rev. W. Montgomery in **The Spirit of Worship* (Hodder, 6s.) are good illustrations of his standpoint—"neither

Protestant nor Roman Catholic, but ecumenically Christian, that is, evangelical Catholic." In the section with the title of the book Heiler surveys the worship of the early Church, the Eastern, Roman, Lutheran, and Calvinist Churches, with glimpses at other methods of worship—Quaker, Anglican, Moravian, Old Catholic, etc. "Catholicity, Eastern, Roman, and Evangelical" proceeds on similar lines and aims at showing that there is unity in diversity. The Dean of Canterbury writes a Foreword; the book is as remarkable for the width of its outlook as for the amount of instruction it contains.

It is interesting to turn the pages of a book like the Rev. G. L. Hurst's *Outline of the History of Christian Literature* (Allen & Unwin, 7s. 6d.), and note what the author has included and omitted. The book is obviously too broad in its scope to be of much service: it has only to be tested for any special period or its shortcomings to be revealed—the chapter on Puritanism is a conspicuous example. While this is true students at an elementary stage in their studies may find the conspectus handy in helping them to place quickly some of the main figures in Christian literature.

The Loeb Classical Library is to contain the Works of Josephus in eight vols. Vol. I. (Heinemann, 12s. 6d. and 10s.) contains *The Life and Against Apion*, the translation being in the competent hands of Mr. St. John Thackeray. A short but sufficient Introduction decides against Laqueur's interesting theory that the nucleus of the *Life* was not a late work of Josephus but the very earliest, being an official defence of his conduct of affairs in Galilee in 66-67.

In *Origen and His Work* (Allen & Unwin, 5s.) we have a translation by Mr. Fred Rothwell of eight lectures delivered in Sweden by Prof. Eugène de Faye of Paris. A second and fuller volume is to follow.

The Scottish Layman's Library (Clark, 5s.) is a very miscellaneous collection. The three volumes before us are Dr. W. S. Bruce's *Salt and Sense*, expositions from *Proverbs*; Dr. David Watson's *The Church at Work*—the writer is either very blind or very fortunate, for he says that not 1 *per cent.* of the hundreds of marriages he has celebrated have failed; and the Rev. C. L. Warr's *Principal Caird* which, in spite of its bias, the intrusion of irrelevant matter (pp. 240 ff.) and some strange references to English Puritanism, is a discriminating and judicious estimate of the life, character, and work of the great Scottish preacher.

The Rev. T. Mardy Rees, in *Seth Joshua and Frank Joshua* (Wrexham: Hughes, 2s. 6d.), gives an intimate account of the life and work of two brothers who were well known as evangelists in South Wales. Readers will perhaps be inclined to wonder if a more liberal theology can produce the same result in changed lives as the old-time evangelism here described.

Mr. E. D. Bradby has rendered a service to historical students for which they will be duly grateful. His *Short History of the French Revolution, 1789-1795* (Milford, 7s. 6d.), without spending half its pages in discussing causes, gives a full and reliable narrative of the events of these critical years. The book can be recommended to young people who want to know what the French Revolution was.

Ex-President Ossendowski possesses in large measure the gift of descriptive writing, and he is invariably fortunate in his translators. *The Fire of Desert Folk* (Allen & Unwin, 16s.) the account of a trip across Morocco, is perhaps not quite so fascinating as some previous volumes. For one thing, there are not so many stories in it; for another, it seems to have a more definite aim. Dr. Ossendowski, who has suffered from the Bolshevik régime, finds ample evidence of Bolshevik activity in North Africa, and he sees great danger to

civilisation in a possible combination of Bolshevism and Pan-Islamism. Special mention should be made of the excellent photographs, admirably produced.

Dr. T. H. Weir's *Omar Khayyam* (Murray, 3s. 6d.) would have been infinitely more useful if the poem had been printed in full. An informing and scholarly Introduction is followed by "Stanzas which have not been printed in the previous pages" and appendices containing Avicenna's *Poem of the Soul*, Ibn Al-Farid's *Verses upon the Mystic Wine*, and Al-Tughra'i's *Verses illustrating Oriental Pessimism*.

Dr. Comfort, the President of Haverford College, has translated anew *The Quest of the Holy Grail* (Dent, 6s.) setting forth the view in the Introduction that the *Quest* represents the Cistercian view of life as a militant crusade against the Devil. Galahad is the type of Christian hero as he appeared to the Cistercians about 1300.

Mr. C. L. Davies has done well to print the letters of his father, the Rev. C. Llewelyn Davies, received from Carlyle, Ruskin, Seeley, Maurice, and others. They are interesting sidelights on these great Victorians.

In these days when young people are learning something about their bodies it is good to have a readable outline of physiology such as Prof. V. H. Mottram gives us in *The Functions of the Body* (Nisbet, 7s. 6d.) a clear and not too technical treatment of the subject. Books that treat more fully of "Reproduction," with which Mr. Mottram's final chapter is concerned, are Dr. Noel Paton's *The Physiology of the Continuity of Life* (Macmillan, 12s.)—a learned and well-illustrated book—and Mr. J. R. Baker's *Sex in Man and Animals* (Routledge, 7s. 6d.), which has a wider range, including such subjects as "Sex Ratio," "The Artificial Control of Sex," and "Contraception," of which practice Mr. Baker is a strong supporter. From America comes Dr. W. S. Hall's *Sexual Knowledge* (Werner Laurie, 6s.) a rather verbose book of sex instruction, whose moral tone is unexceptionable. The constant flow of books of this kind suggests a big demand.

One of the most welcome books of the quarter is Prof. Edward Westermarck's *Short History of Marriage* (Macmillan, 10s. 6d.). The author's monumental work on the subject is altogether beyond most pockets; this short book is based on the fifth edition of the *History*.

Dr. M. P. Leahy's *The Mind in Disease* (Heinemann, 6s.) shows how the writer has used suggestion to cure all kinds of affliction in himself and in others. A prisoner in Germany in 1915, with a leg amputated after a seven months' attempt to save it, Dr. Leahy not merely altered his own mental condition by suggestion, but also cured himself of constipation, insomnia, and the morphia habit. He describes cases where by the same means he has improved the physical and mental health of others.

Mr. A. C. Baker's contention that his **Psychoanalysis Explained and Criticised* (Sheldon Press, 3s. 6d.) is simple, decent, and cheap is a just one. Nevertheless Mr. Baker is *au fait* with the extensive literature of the subject, and his book is admirably suited for the general reader. Much the same is true of Dr. G. J. Jordan's **The Story of Psychology* (Benn, 4s. 6d. and 3s. 6d.), a feature of both books being the aptness of illustration.

The sub-title of Dr. Will Durant's *The Story of Philosophy* (Benn, 25s.)—"The Lives and Opinions of the Greater Philosophers"—describes the book better than the title. The lives of the selected thinkers are treated in an interesting way, and the essence of their teaching given. The omissions are significant: the names included are Plato, Aristotle, Francis Bacon—of whom Dr. C. D. Broad has given a careful and discriminating tercentenary study in *The Philosophy of Francis Bacon* (Cambridge Univ. Press, 2s. 6d.)—

Spinoza, Voltaire, Kant, Schopenhaur, Spencer, Nietzsche, Bergson, Croce, Russell, Santayana, James, and Dewey.

After-Dinner Philosophy (Routledge, 3s. 6d.) contains the amusing, instructive and thought-provoking dialogues between Mr. C. E. M. Joad and Mr. John Strachey recently broadcast from 2 LO.

The third series of King's College lectures on social and political ideals deals with the thinkers of the sixteenth and seventeenth centuries (Harrap, 7s. 6d.). Prof. Hearnshaw writes a useful historical background—in which he says, quite mistakenly, that only after the defeat of the Armada did the Separatists form conventicles—and the lectures deal with Bodin, Hooker (by Dr. Norman Sykes, an excellent piece of work), Suarez, James I, Grotius, Hobbes, Harrington, and Spinoza.

Prof. Noel Baker's **The League of Nations at Work* (Nisbet, 3s. 6d.) is just the sort of book to put into the hands of an inquirer or a critic. We commend it to all young people in our churches. Trotsky's *Towards Socialism or Capitalism?* (Methuen, 2s. 6d.) is a Report, which aims at showing that steady progress is being made toward the socialisation of Russia. He denies that the New Economic Policy has stopped development in the direction the Bolsheviks desire. Mr. Kingsley Martin's *The British Public and the General Strike* (Hogarth Press, 3s. 6d.) is a trenchant and lively account of the General Strike. Its bias does not prevent it from being an extremely useful record.

The Christian, young or old, who wants to gain some idea of the problem of India to-day could not do better than read the next books on our list. The Rev. E. Stanley Jones's *The Christ of the Indian Road* (Hodder, 3s. 6d.) is having a deservedly wide circulation. In direct and vivid style it shows how Christ—often in contradistinction to Christianity and to Christians—makes his appeal to Indians. If a man will speak of what Christ is to him, and spend his life in service—as, say, C. F. Andrews is doing—his Master still draws men. The Rev. W. E. S. Holland's *The Indian Outlook* (Livingstone Press, 2s. 6d.) is a comprehensive survey of the situation, showing especially the change in the Indian attitude caused by the Rowlatt Act, the Caliphate, Kenya, and Amritsar. While the whole book is instructive the chapter on "The Church in India" is exceptionally valuable, envisaging as it does changes not merely in missionary methods but in the whole conception of the Church's duty. In *Doings and Dreams* (Livingstone Press, 1s.) the Rev. Godfrey Phillips, from intimate knowledge, describes the work that the L.M.S. is doing in India to-day and outlines possible developments in the future.

While Congregationalists will read Mr. Phillips's book with special interest, they ought to read the others also, and then turn to Dr. T. R. Glover's *What One Sees in India* (Carey Press, 4d.), a paper with cameos describing exorcism, temple prostitution, idol worship, and caste. This pamphlet is an effective piece of propaganda and illustrates, as do all the missionary books before us this quarter, the immense improvement in the standard of missionary literature since 1910. Mr. Basil Mathews's *Young Islam on Trek* (Livingstone Press, 2s.) is in the same series, and is as attractively written, as *The Clash of Colour*, while the Rev. W. A. Cotton's *The Race Problem in South Africa* (S.C.M., 2s. 6d.) is a careful analysis of the difficult situation confronting statesmen and churchmen to-day. Sir Leonard Rogers pays a fine tribute to medical missions in the Foreword to Dr. Fletcher Moorshead's full and able survey of medical missionary work, *The Way of the Doctor* (Carey Press, 3s. 6d.), a footnote to which may be found in the lively letters from a doctor in China to a colleague at home printed in *What It Feels Like*

S.C.M., 2s.). Books which help to put all these in perspective are the Rev. David Jenks's historical summary, *A Study of World Evangelisation* (S.C.M., s. and 2s. 6d.), which, prepared for tutorial classes, will meet a wider need; and Dr. R. E. Speer's *The Church and Missions* (Clarke, 6s.), which is concerned more with aims, purposes, and policies than with history.

Miss Grace Winter, having performed the difficult task of writing a life of Jesus for young people, now turns to *Paul the Ambassador* (Pilgrim Press, s. 6d.). Before one can criticise a book of this kind it is necessary to know whom the writer thinks of as "young people." If Miss Winter has in mind those from 12 to 17 we doubt if she has succeeded, beautiful as some of the chapters are, and cleverly as she has turned some awkward corners. To rip adolescents, a story must have a directness which this one does not possess: we are certain that a boy knowing nothing of Paul's life would ask why such passages as those about Philip and about Peter's vision had been inserted: their presence tends to make the book a paraphrase of the *Acts*. The best part of the narrative is to be found in the extracts from Luke's diary—the "We-passages"—and the rendering of the Epistles is pleasing.

If there is a doubt about *Paul the Ambassador* there is none about Miss Eileen and Miss Rhoda Power's *Boys and Girls of History* (Cambridge Univ. Press, 7s. 6d.). We watched the effect of both on a young person of 12. The first was soon put on one side: the second was read from cover to cover and pronounced "jolly good." And "jolly good" it is. There are twenty-four chapters, illustrating the lives of boys and girls in England from A.D. 300 to 1837. Interest is combined with instruction in skilful fashion: we do not think any child who reads the chapter "Little Slaves of Industry" will ever forget it.

Dr. G. S. Marr is a very learned man—he has a bag full of degrees—but his thirty-one addresses in *Happy Youth* (Allenson, 3s. 6d.) do not reveal any gift for speaking to children. One of these "strikingly new talks," as the jacket describes them, begins, "With the invention of wireless a new era has been opened up, the importance of which we can scarcely yet realise," and sentences like "The general view is that Frederick was rightly entitled to the appellation of 'the Great'" are common. A more useful collection is Mr. Archer Wallace's *Stories of Grit* (Allenson, 2s. 6d.) tales of "boys who made good," which, though a bit *à la* Samuel Smiles, would grip if properly told.

Parents and teachers desirous of instilling a love of books in their children could do well to give them Mr. W. E. Simnett's *Books and Reading* (Allen Unwin, 5s.). Mr. Simnett's long experience as a librarian gives him special qualifications for his task, and his compilation will be very serviceable. We do not see any mention of the 22 vol. edition of the *Dictionary of National Biography*, by the way, and there are some impartial historians who are quite readable: Mr. Simnett ought to try Sir Charles Firth's *Cromwell*.

If readers are on the look-out for a book to give to a nature lover, and especially a bird-lover, for a present, they could not do better than *An Arcadian Calendar* (Bles, 6s.) by Mr. Marcus Woodward, about whose *Country Connoisseurs* we said nice things sometime ago. These paragraphs appeared, with many others, in the *Morning Post*.

Mr. G. Norman Robbins's pamphlet *The Church and Human Needs* (Birmingham: Cornish, 4d.) has many suggestions worthy of consideration. It would have churches show their fundamental unity, e.g., by their notice-boards—St. John's Christian Church (Anglican); Carrs Lane Christian Church (Congregational); and so forth.

Now for fiction. Mr. Galsworthy's *The Silver Spoon* (Heinemann, 7s. 6d.) serves to remind us how well the Forsytes have served their creator, and

with what wonderful skill he has delineated their class and time: some of them, and especially Soames, may become as immortal as Mr. Pickwick. But there is autumn about *The Silver Spoon*; the leaves have fallen from the trees, and Mr. Galsworthy barely succeeds in retaining our interest while his youthful Georgians squabble about less than nothing; we imagine he will be glad when he has said "Good-bye" to them all.

Mr. Arnold Bennett's *Lord Raingo* (Cassell, 7s. 6d.) shows that his eye has not yet grown dim, nor his natural gifts abated. The section dealing with Raingo's illness is masterly, and the book, though by no means an *Old Wives' Tale*, is among Mr. Bennett's best. Whether it is right or in good taste to create in fiction characters certain to suggest living persons—or those recently alive—is another question: Andrew Clyth, Sid Jenkin, Raingo, and others, shout their real names at us all the time.

Olive Schreiner's posthumous novel *From Man to Man* (Unwin, 7s. 6d.), to which she was always referring in her letters, is a striking story, spoilt by several long disquisitions which, in setting forth the writer's views on life, interrupt the narrative. The younger of two sisters is seduced when a beautiful and innocent child of 16. When she tells the man who proposes marriage of her fall he turns from her, and later, when he is married, tells the story to his wife. She spreads it so that the girl is driven from place to place like Conrad's "Lord Jim." Meanwhile the elder and more intellectual sister has given her love to a man whom slowly and painfully she discovers to be pursuing woman after woman. Olive Schreiner did not finish the story, which—if the unnecessary passages be omitted—is as poignant and powerful as it is horrible.

We have heard Nonconformist divines lament that writers of fiction no longer deal with Nonconformity. We doubt whether they will be pleased to find that the villain of Mr. H. H. Bashford's *Behind the Fog* (Heinemann, 7s. 6d.) is a suburban Nonconformist minister, whose preaching and pastoral gifts make him a probable President of the Free Church Council. The Rev. Birkland Challis, however, is also a "white slaver," and Mr. Bashford relates the impossible adventures which lead to the discovery of the white slavers' island off the coast of Norway. Mr. Bashford, who has evidently read Miss Robins's *Where Are You Going To?*, might have given us a more likely list of meetings than those at his villain's church—the Brotherhood meets on Thursday nights, and the Young People's Prayer Meeting at 5.30 on Tuesday afternoons!

The Rev. A. D. Martin's historical novel *Una Breakspear* (Clarke, 7s. 6d.) deals with the times of the Commonwealth and the Restoration. A youthful critic, who had been attracted by the jacket, pronounced it "too goody-goody" and was very disgusted when, after the death of the hero, the heroine married his [but it would be unfair to the reader and to Mr. Martin to continue].

EDITOR.

Mr. Joseph Burt's *The People of Ararat* (Hogarth Press, 3s. 6d.) gives the facts concerning the savage massacre of two million quiet, industrious, and harmless people during the last ten years. Two million still remain, and to these Britain stands pledged, but does nothing to redeem her own honour. The story is told with great moderation and understates rather than exaggerates. The book is first-hand evidence and, unfortunately, quite reliable.

Dr. Knapp follows up his little adaption of *Amos* to the requirements of the day school teacher with *The Old Testament, Studies in Teaching and Syllabus* (Murby Co., 16s.). Vol. I (*Genesis-Ruth*) is an excellent attempt to present the first half of the O.T. in a similar fashion. More power to all

sort of work! 'Tis true that the author is not quite consistent in his sections and retentions—it might have been better to take the radical change boldly instead of wading in so cautiously—a course that is apt to please one and to end in being farther from a true representation of history than either of the alternatives. A sound book for those who “take the Scripture word” in any school.

Sukkah, Mishna and Tosefta (translated by A. W. Greenup, S.P.C.K., 5s.) and *Ethiopic Christian Literature* (by J. M. Harden, S.P.C.K., 6s.) are two valuable books by recognised experts in two by-paths of theological study. It is pleasant to note the present revival of interest in Rabbinic literature.

J. P. NAISH.

The aim of Dr. W. G. Jordan's *History and Revelation* (Clarke, 6s.) is to vindicate the O.T., from the standpoint of modern scholarship, as an integral element in Christian tradition, *i.e.*, as exhibiting “the continuous action of these great spiritual forces which prepared the way for Christianity.” He seeks to rebut those theories which exaggerate the extent of Babylonian and Egyptian influence upon the higher thought of Israel, and to show that, in that which is central for religion, the contribution of the O.T. is unique and original. “The whole history of Israel is the history of their God's conquest of themselves and of the world.” The sub-title is “the individuality of Israel.” It is to be regretted that the scholarly writer has not given a little more of his own individuality. In far too many chapters scissors and paste come more in evidence than the pen. Endless quotations, not always skilfully used, make up the bulk of the book, which, however, is none the less suggestive in many points.

One welcomes the endeavour that is being made in many quarters to bring the great theologians of the past into relation with present-day problems. The Rev. L. Patterson's **Theodore of Mopsuestia and Modern Thought* (S.P.C.K., 6s.) performs its function admirably. For centuries Theodore has lain under suspicion as a sort of bridge between Paul of Samosata and Nestorius, and his real contribution to theological thinking was looked at with distrust as “Antiochian.” Mr. Patterson gives us an account of Theodore's life and teaching which will make many desire to know more about his school. The modern elements in Theodore, his emphasis upon the genuine humanity of the Divine Lord, his common-sense interpretation of Scripture, and his psychology, are brought out with discrimination, and the reader is brought face to face with the necessity of doing some hard thinking on the implications of the phrase “human, and yet most divine.” Modern students are apt to get impatient with Chalcedon, but we do not seem to have got much farther yet in interpreting the two natures.

E. J. PRICE.

The Rev. J. K. Mozley was a member of the Archbishop's Doctrinal Commission of 1924. He was delegated to prepare a statement on the doctrine of the Impassibility of God, and *The Impassibility of God* (Cambridge Univ. Press, 7s. 6d.) grew out of that task and has been submitted at Cambridge for approval for a Doctorate in Divinity. It is chiefly historical in character, an attempt to state what has been believed with regard to God's incapacity for suffering. It deals with the Fathers, the Modalist controversy, Alexandrian theology, Arianism, Augustinianism and Protestant theology, with care and addition. The author's conclusion is that there are preliminary questions which must be resolved before an answer can be given, such as: Is God the Absolute? What is His relationship to the world? Is there real religious value in the thought that God can suffer? What does the Cross mean?

The problem is vital, for, if God cannot suffer, in what sense can He be our Father?

The Rev. E. G. Braham was a Research Student in Philosophy at the Bristol and Liverpool Universities, and his *Personality and Immortality in Post-Kantian Thought* (Allen and Unwin, 7s. 6d.) is part of a thesis submitted for the degree of Doctor of Philosophy in the latter University. It bears the mark of much study and of keen thinking, and makes us confident that the thesis deserves the degree. The early parts of the book are an estimate and criticism of Hegelianism, which, as expounded by McTaggart, Bradley, Bosanquet, Lotze, William James and James Ward, is fully discussed. In the constructive section Mr. Braham seems to incline to a Leibnizian Monadology, with the addition of a Supreme Personality. He thinks, in the end, that the love of God is the guarantee of immortality: Divine Love cannot permit the life of the soul to be lived in vain.

Dr. M. B. Stewart's *God and Reality* (Longmans, 8s. 6d.) contains the Bishop Paddock Lectures for 1925 and 1926, delivered at Nashotah Seminary, U.S.A. It is an enquiry into the various meanings attached to the term "God," either as a Presence or Inward Voice, or as the Supreme Value, or as the Ultimate Reality. The author shows how the Christian religion relates these three main ideas, while recognising that they appeal with different force to different individuals.

Cardinal Gasquet says, in a preface to Monsignor Kolbe's *The Four Mysteries of the Faith* (Longmans, 6s.) that it seems to be the very book to put into the hands of those who are under instruction in the Catholic Religion, after they have mastered the simpler elements of the Faith in the Catechism. The four mysteries are the Trinity, the Incarnation, the Mystical Body, and the Sacramental Presence. It is difficult, perhaps, for a Nonconformist to estimate or appreciate such a book, but one can read it with a sympathetic attempt to understand the point of view of the members of another branch of the Church. At least the book is written brightly on a coating which gilds the pill of its scholastic learning.

H. B. SHEPHEARD.

REPRINTS AND NEW EDITIONS.

CHARLES GORE: *The Reconstruction of Belief*. (The three vols., *Belief in God*, *Belief in Christ*, and *The Holy Spirit and the Church*, in one. Murray, 7s. 6d.)

F. C. SPURR: *Death and the Life Beyond*. (New and revised ed., entirely rewritten, of lectures delivered in Melbourne in 1913. Hodder, 5s.)

W. G. PECK: *Christian Faith and the Social Order*. (A compressed version of *The Social Order*. S.C.M., 1s.)

The Little Flowers of St. Francis. Pocket edition. (Allenson, 6s., 5s., 3s. 6d.)

MADAME GUYON: *Spiritual Torrents*. Translated from the Paris ed. of 1790 by A. W. Marston.

BASIL MATHEWS and H. BISSEKER: *Christian Fellowship in Thought and Prayer*. New and rev. ed. (S.C.M., 2s.)

ALBERT PEEL: *The Free Churches, 1903-1926*. (A reprint of an additional chapter to Silvester Horne's *Popular History of the Free Churches*. Cong. Union, 6d.)

W. H. HUTTON: *Thomas Becket, Archbishop of Canterbury*. New and rev. ed. (Cambridge Univ. Press, 8s. 6d.)

DESMOND MACCARTHY and AGATHA RUSSELL: *Lady John Russell*. 3rd ed. (Longmans, 10s. 6d.)

J. A. STEUART: *Robert Louis Stevenson: Man and Writer*. Two vols. in one. (Sampson Low, 12s. 6d.)

A critical biography which sees in Stevenson a conflict of ancestry. Gascon and Scot. With full knowledge of Stevenson's "wild oats" period.

the quarrel with Henley and Mrs. Stevenson's relation thereto, Mr. Steuart writes the biography of a human R.L.S. There is no mention of James Chalmers, and the side of Stevenson which James Chalmers touched the biographer sees too little.

HENRY JAMES [Ed.]: *The Letters of William James*. Two vols. in one. (Longmans, 14s.).

These delightful letters of an attractive personality are worth re-reading. GRIERSON: *Bishop Patteson of the Cannibal Islands*. Told for boys and girls from C. M. Yonge's Life. (Seeley Service, 3s. 6d.).

J. WRAY and R. W. FERGUSON: *A Day Continuation School at Work*. (Longmans, 8s. 6d.).

One of the most regrettable features of the economy campaign in education was the suspension of the Fisher proposals for Day Continuation Schools. This new edition describes the Bournville School experiment from its inception down to the present.

A. MURSELL: *Byways in Bookland*. First printed in 1914. (Gay & Hancock, 5s.).

R. OXENHAM: *Postman's Knock*. A jolly book to give to young children. (Oliphants, 2s.).

Also received :

K. A. BELL [Ed.]: *The Official Report of the Stockholm Conference, 1925*. (Milford, 12s. 6d.).

C. RAVEN [Ed.]: *The Eternal Spirit*. An Account of the 1926 Church Congress. (Hodder, 2s. 6d.).

Advancement of Science. Addresses at the British Association, 1926. (British Association, 6s.).

NEAVE BRAYSHAW: *The Things that are Before Us*. (Swarthmore Press, 2s. 6d.).

This Swarthmore Lecture has an emphasis on spiritual truths that will make it of service to many outside the ranks of Friends.

HERMAN: *The Touch of God*. (Clarke, 6s.). Devotional Studies, with an appreciation by Dr. James Black.

WHEELER ROBINSON; *Baptist Principles*; F. T. LORD: *Man and His Character*; E. E. HAYWARD: *The Christian Citizen*; H. COOK: *The Way of Faith*; A. J. NIXON: *Understanding the Bible*; P. T. THOMSON: *Christian Education in the Church*. (Kingsgate Press, 1s. each.).

CE LAW: *St. Paul*. (Beddow, 6d.).

H. HODSON: *Hymn Studies*. (Allenson, 5s.).

CHIBALD CHISHOLM: *High Roads and Cross Roads*. (Longmans, 2s. 6d.).

M. POTEAT: *The Religion of the Lord's Prayer*. (Hodder, 3s. 6d.).

GOYAU: *Cardinal Mercier*. (Longmans, 3s. 6d.).

COCKER: *Winning from Scratch*. Talks to Young People. (Allenson, 3s. 6d.).

T. VODDEN and C. A. MARTIN: *Youth in World Service*. (Livingstone Press, 1s.). For Leaders of Brigades, Scouts, Guides, etc.

M. LL. DAVIES: *The Politics of Grace*. (Fellowship of Reconciliation, 6d.).

S. WOODS: *Getting Ready for Re-Union*. (Heffer, 6d.).

TER GREEN: *Is Gambling Morally Wrong?* (Friends' Bookshop, 3d.).

H. McNULTY: *The Dethronement of Shakespeare*. (Stockwell, 3s. 6d.).

Pleasing papers, some of them reprinted from *The Dickensian*.

G. WELLS: *Mr. Belloc Objects*. (R.P.A., 7d.).

BELLOC: *Mr. Belloc Still Objects*. (Sheed & Ward, 7d.).

Mrs. Pickering and Inglis have again sent us a selection of their diaries and calendars (various prices).

PERIODICAL PUBLICATIONS.

The Holborn (Oct.). Prof. Humphries gives us Part I. of "An Attempt at a Constructive Doctrine of the Atonement"; the Rev. C. P. Groves writes on "Africa in Transformation"; and Mr. H. Antcliffe on "Modern Dutch Literature." The Rev. G. H. Parbrook reviews Klausner's *Jesus of Nazareth*, and among other articles are Mr. H. Jeffs's "Nationalism in Religion," and the Rev. P. M. Hoyle's frank discussion of "The Future of the Sunday School."

The Hibbert (Oct.). Prof. Sorley in "Ethical Reflections on Theology" attacks the forensic theory of the Atonement; Dr. G. F. Barbour discusses "The Infinite in Religious Experience." MM. P. L. Conchoud and R. Stah write (in French) on "Jesus Barabbas"; Dr. Strömholm continues his "The Riddle of the New Testament," while another Swedish writer is Dr. Gustav Aulén. The Rev. W. Montgomery writes on "St. Augustine's Attitude to Psychic Phenomena," and three articles from across the Atlantic are Dr. B. W. Bacon's "Sources and Method of the Fourth Evangelist," Dr. Richard Roberts's "The Theological Dilemma in America," and Prof. J. Wright Buckham's "Centripetal Realism."

The Pilgrim (Oct.). This number is devoted, in the main, to papers on "A New Spirit in Industry," the writers being Lord Henry Cavendish-Bentinck, Ald. F. J. West, Mr. Frank Hodges, Prof. Ramsay Muir, Mr. Arthur Greenwood, M.P., and the Editor. Other contributors are the Rev. Hugh Martin and Mr. John Lee.

London Quarterly (Oct.). The most valuable article is Mr. Allen Leach's "Native Separatist Churches," which relates to Africa. The Rev. C. J. Wright asks "Is Christianity the Final Religion?", Mr. J. D. Ross shows how history is repeating itself in China, and the Hon. R. Erskine of Marr discusses literary criticism. Mr. J. H. Bodgener writes on "The Russian Novelists," and the Rev. A. S. Gregory on "The Meaning of Belief in a Personal God." There are long reviews of Poincaré's *Memoirs* (the Editor) and of Dr. Owst's *Preaching in Medieval England* (Dr. Workman).

Baptist Quarterly (Oct.). The Rev. W. H. Haden's subject is "Richard Baxter—the Man," Prof. Glass's "Baptist Beginnings in the West Riding." Another history article is Mr. Seymour Price's "The Centenary of the Baptist Building Fund," while our contributor, the Rev. H. J. Flowers, writes on "The Holy Spirit."

Modern Churchman (Oct.). This is the Conference number, and contains the papers read at the Conference on "Sacraments." All who are feeling that the teaching of the Churches on the subject needs to be defined will find help in this volume, which deals with Sacraments in primitive times, in pagan life, in the Jewish and Christian Scriptures, and in the Christian Church. The papers are of a very unequal merit, Dr. Sykes's scholarly account of "The Reformers and the Sacraments" being followed by a wandering and not very clear paper on "Sacraments since the Reformation." The Editor gives a very useful impression of the Conference, and the number concludes with a sermon preached before the Conference by Dr. Geikie-Cobb.

The Church Quarterly Review (Oct.). We have previously remonstrated with the Editors for issuing their July number in the middle of August; this number reached us on November 29th, a day or two before our present issue went to press. We can imagine the Theological Faculty of King's College, London, had animated discussions about the Bishop of Gloucester's article, "Economics and Christianity," but we do press for a publication day, and for its due observance. We should love to hear Dr. Headlam cross-examined on his article by Professor Ramsay Muir, Mr. R. H. Tawney, or even Canon Raven. This is the contribution that will be talked about, but a very informing paper by Dr. Schuster of Leipzig on "Present Day Religious Movements in Germany" deserves to be widely read. There are learned articles by the Bishop of Truro, Mr. W. W. Cannon, and the Rev. W. J. Payling Wright.

The Friends' Quarterly Examiner (Tenth Month). An excellent number, starting with "From the House of the Four Winds" and ending with Mr. W. H. F. Alexander's "The Society and Its Committees." Miss R. L. Taylor's "John Clare, the Peasant Poet," is exceptionally good, and other important articles are Mr. A. S. Le Mare's "A Religion of Universal Peace," Mr. William Darby's "The Future of the Poor Law Medical Service," and Mr. H. B. Pointing's "Friends and the Theatre."

The Expository Times (Sept.-Nov.). The Rev. F. Herbert Stead discusses "The Idea of God in the Psalms," Dr. C. J. Cadoux "Judaism and Universalism in the Gospels," Dr. J. P. Lilley writes on "St. Francis," and Dr. Rendel Harris on "The Early Christian Interpretation of the Passover." Mr. J. Davies Bryan has an interesting contribution arguing that "to take up the cross" means to pull up the stake which pins one to the old life, *i.e.*, it has no connexion at all with the fact or the form of Christ's death.

The International Review of Missions (Oct.). A comprehensive survey of missionary motive and enterprise. Dr. Frick asks "Is a Conviction of the Superiority of His Message Essential to the Missionary?" and the Rev. J. C. Winslow writes on "The Prayer Life of the Missionary." Other articles deal with the Rand, the American base, Australia, India, and Japan. This journal maintains well its high standard.

World Dominion (Sept.). The Rev. T. A. Lambie on Abyssinia, the Rev. A. W. McMillan on Fiji, the Rev. H. Gulliford on India, Miss Olive Wyon on Asia Minor, by no means exhaust this issue. The Rev. Roland Allen's title explains itself—"Spontaneous Expansion the Terror of Missionaries," and Dr. Norman Maclean writes on "The Second Mile."

The British Journal of Inebriety (Oct.). A long article by Dr. Carver on "The Constitutional Treatment of the Alcoholic" deserves careful study. Other contributors deal with "Inebriety as a Flight from Pain" and "The Treatment of Female Inebriates and Drug Addicts."

The Review of the Churches (Oct.). The Editor writes on his world journey, and there are five papers on "Ideals of Worship," by Dr. Charles Brown, Dr. Gore, Canon Dwelly, Mr. Edward Grubb, and the Bishop of Winchester. Dr. Farvie's article is on "The Challenge of the Social Gospel" and Canon Lacey and Dr. Carnegie Simpson discuss *Essays Catholic and Critical*.

The Bulletin of the John Rylands Library, Manchester (July). Prof. Alexander writes on "Molière and Life," Prof. Conway, interestingly, on "A Græco-Roman Tragedy," and Dr. Rendel Harris on "The Early Colonists of the Mediterranean." Very valuable contributions are Dr. Herford's "The Mind of Post-War Germany" and Dr. Mingana's "The Early Spread of Christianity in India." There is a posthumous article by Prof. Vaughan on "Goethe and Hugo."

The Yale Review (Oct.). An interesting number, without any outstanding article. Strangely enough, we enjoyed most the "Jeremiad of a Modern Language Teacher," but Mr. St. John Ervine's "The Mountain" is very fine. Other articles are the Editor's "Democracy or Dictatorship," Dean Sperry's "Religion in Contemporary America," Miss Virginia Woolf's "How Should One Read a Book?", Mr. Don Marquis's "Men Who Make the Newspapers," Mr. Valeska Mari's "From Minimum Wage to Mass Production," and Mr. W. J. Hail's "The Chinese Enigma."

The Harvard Theological Review (July). Mr. H. A. Sanders describes Greek papyrus 1570 (*Matthew*) in the Michigan Collection; Prof. Krüger writes on Barth's "Theology of Crisis," Drs. Lake and Casey on the Text of *De Incarnatione*, and Mr. R. P. Blake on "Ancient Georgian Versions of the O.T."

The Review and Expositor (Baptist, Louisville, Kentucky; Oct.). Prof. Carver writes on "Foreign Missions," Dr. Powell on "Baptist Progress from Roger Williams to the Present Time." Two British contributors are the Rev. J. J. Flowers and the Rev. A. D. Belden.

The Anglican Theological Review (Kenyon College, Gambier, Ohio, Oct.). This is a live magazine. The Rev. Geo. Ritter's "Problems and Tasks for the Modern

Pulpit" is very timely. Other articles are Dr. F. J. Hall's "Requirements for Reunion," Mr. C. A. Manning's "The Theology of Bishop Nikolaj" and Mr. Maurice Clarke's "The Church School Opening Service."

The Princeton Theological Review (Oct.). A memorial tribute to Dr. J. D. Davis, the Princeton Prof. of Oriental and O.T. Literature, is followed by two controversial articles, Dr. Allis's criticism of the *New Standard Bible Dictionary* and Mr. R. D. Wilson's "Jesus and the O.T.," a reply to Dr. T. R. Glover.

Social Forces (Sept.). This "Scientific Medium of Social Study and Interpretation" should not be overlooked by students of sociology and cultural anthropology in this country. The English agents are Baillière, Tindall & Cox.

DISCUSSIONS.

ORIGINALITY IN SERMONS.

Unlike the majority of English clergymen seventy-five years ago, F. W. Robertson was aware of the eloquent Boston Unitarians who were his contemporaries. In Stopford Brooke's *Life*,¹ we find how he horrified an evangelical lady by expressing his ardent admiration for Channing. It seems certain also that he had read, and recollected, Theodore Parker.

Take this extract from a paragraph headed: "The Joys of Life" in Theodore Parker's *Discourses on Religion*² (first published in 1842):

"There is delight in feasting on the bounties of Earth, the garment in which God veils the brightness of his face; . . . in the majestic sweep of undulating hills; the grandeur of untamed forests; the majesty of the mountain; in the morning's virgin beauty; in the maternal grace of evening, and the sublime and mystic pomp of night."

Side by side place the following extract from one of Robertson's most impressive sermons³ preached in 1849:

"There is a rapture in gazing on this wondrous world. There is a joy in contemplating the manifold forms in which the All Beautiful has concealed His essence, the Living Garment in which the Invisible has robed His mysterious loveliness. In every aspect of nature there is joy; whether it be the purity of virgin morning, or the sombre grey of a day of clouds or the solemn pomp and majesty of night; whether it be the chaste lines of the crystal, or the waving outline of distant hills, tremulously visible through dim vapours; the minute petals of the fringed daisy, or the overhanging form of mysterious forests. It is a pure delight to see."

When we carefully compare these two passages, they exhibit so many touches of similarity that it is difficult to doubt that Robertson had read and remembered the paragraph in Parker; while his own version of it shows a vast improvement on Parker's style.

R. H. Hutton, of the *Spectator*, had the warmest regard for Robertson, both as a man and as a preacher of extraordinary eloquence and power. Hutton also knew Parker personally, and it is curious that "he used to contrast the brightness of Parker with the sadness of Robertson. He attributed the difference to the fact that Parker, who died of consumption, had all the sanguineness which often marks that disease, while Robertson very early gave signs of that painful malady of the brain to which he succumbed."⁴

T. H. DARLOW.

¹ Vol. I., p. 283.

² *Theodore Parker*: "A Discourse of Matters pertaining to Religion." In *Collected Works*, edited by Frances Power Cobbe (1863), Vol. I., p. 98.

³ On "God's Revelation of Heaven" in *Sermons: First Series* (Ed. 1856), pp. 3, 4.

⁴ W. Robertson Nicoll: *Princes of the Church*, pp. 306-7.